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# CALVINIST CONTACT

17th YEAR OF PUBLICATION, No. 1814

NOVEMBER 13, 1981

## RRSPs approved for CRC community

Thousands to millions of dollars in mortgage money at reasonable interest rates will be available to support CRC "church and parsonages and other worthwhile projects including Christian schools, homes for the elderly and disabled having a significant support base from the members, adherents and supporters of the CRC." This is the objective of a newly established Christian Reformed Church Community Registered Retirement Savings Plan (RRSP).

"Why can't I put my RRSP money to work for the Lord? Churches and schools need funding at reasonable rates and I am prepared to 'tithe' my retirement investment income now," said Henry DeJong of Grace Christian Reformed Church, Cobourg to his fellow member Rodger Cooper, a business lawyer.

Mr. Cooper took up the challenge and on the basis of his years of experience in the development and management of private group RRSP's investing in mortgages prepared a proposal which he submitted to the Ontario Christian Reformed Church Extension Fund. The Extension Fund after ten months of review, research and meetings, has given approval in principle to the formation and promotion of a group RRSP to be funded by and minister to the Christian Reformed community in Canada.

CRC Community RRSP will be registered for the 1981 tax year as a group Registered Retirement Savings Plan under the provisions of the Income Tax Act, Canada. After registration, members of the group (mem-

bers, adherents and supporters of the Christian Reformed Church of North America in Canada) will be able to contribute their retirement savings money to CRC Community RRSP and receive the full Income Tax Act benefits of such contribution.

The group RRSP contract will be issued by a trust or insurance company as is required by the Income Tax Act. In order to insure the realization of the objective of CRC Community RRSP the investment policy, investment decisions and setting of interest rates will be made by the Extension Fund.

A logical extension of stewardship of one's regular income is stewardship of one's retirement savings investment income. This can be accomplished by accepting a lower rate of investment return. The Extension Fund as manager of CRC Community RRSP will set mortgage interest rates below market rates so as to provide a reasonable retirement investment income and foster the development of churches, schools, homes for the elderly, etc.

No paid sales personnel shall be engaged in the promotion of CRC Community RRSP and accordingly no sales commissions will be paid. The Extension Fund will promote through the regular communications networks within the CRC community in Canada.

A special committee of the Extension Fund, with the assistance of Rodger Cooper, is now proceeding with the necessary legal and administrative requirements to get CRC Community RRSP operational for the 1981 tax year.

## Young missionary killed in Guatemala

John David Troyer, 28-year-old missionary with the Conservative Mennonite Fellowship (CMF) in Guatemala, was killed in front of his wife and five children recently. Gary Miller, 21-year-old Christian Service volunteer with the CMF, was wounded in the attack which was carried out by ten armed men claiming they represented a group calling itself Army of the Guerrillas. Troyer was killed in front of the church he had pastored for the last two years in the countryside 60 kilometers northwest of the capital Guatemala City.

The attack took place just before midnight. The family was awakened by the pounding of hatchets on the front door and they saw some of the men lying on the ground with their guns aimed at the house. The family, the volunteer, and a household employee offered money to the assailants, but were forced outside. Following one hour of discussions—during which the hostages pleaded for their lives, the house ransacked and partially burned, and two motorcycles and car burned—the group was taken to the church. Troyer and Miller were told to walk from the church; they were shot while walking. Miller, who was taken to the hospital in the capital, left the country within forty-eight hours.

Troyer leaves his wife Marie, with whom he had spent eight years in Guatemala, and five children, John,

Marilyn, Timothy, and twins Sharon and Karen, who range in ages from six years to five months.

The Conservative Mennonite Fellowship (Carbonhill, Ohio), which came to Guatemala in 1964 and worked with reconstruction following the 1976 earthquake, has removed all North American personnel, including four families and ten single volunteers. Mennonite Air Mission, whose director Harold Kauffman recently left Guatemala following word his name was on a death list, has also decided to withdraw the eight remaining North American personnel following the Troyer killing.

Mennonite mission and service groups remaining in Guatemala include: Mennonite Messianic Mission with 18 workers; Eastern Board Mennonite Mission with twelve North American workers, the Mennonite Central Committee with 20 volunteers, and the Church of God in Christ Mennonite with 7 workers.

This is the second killing of North American missionaries in Guatemala this year. On July 28 Father Stanley Rother, a 46-year-old Roman Catholic priest was shot to death in the rectory of his mission in Santiago Atitlan. This year at least eight Catholic religious workers and three Evangelical pastors have died in a country where each day some 20-30 people die for political reasons.

## Inside this week: Fall Book Issue

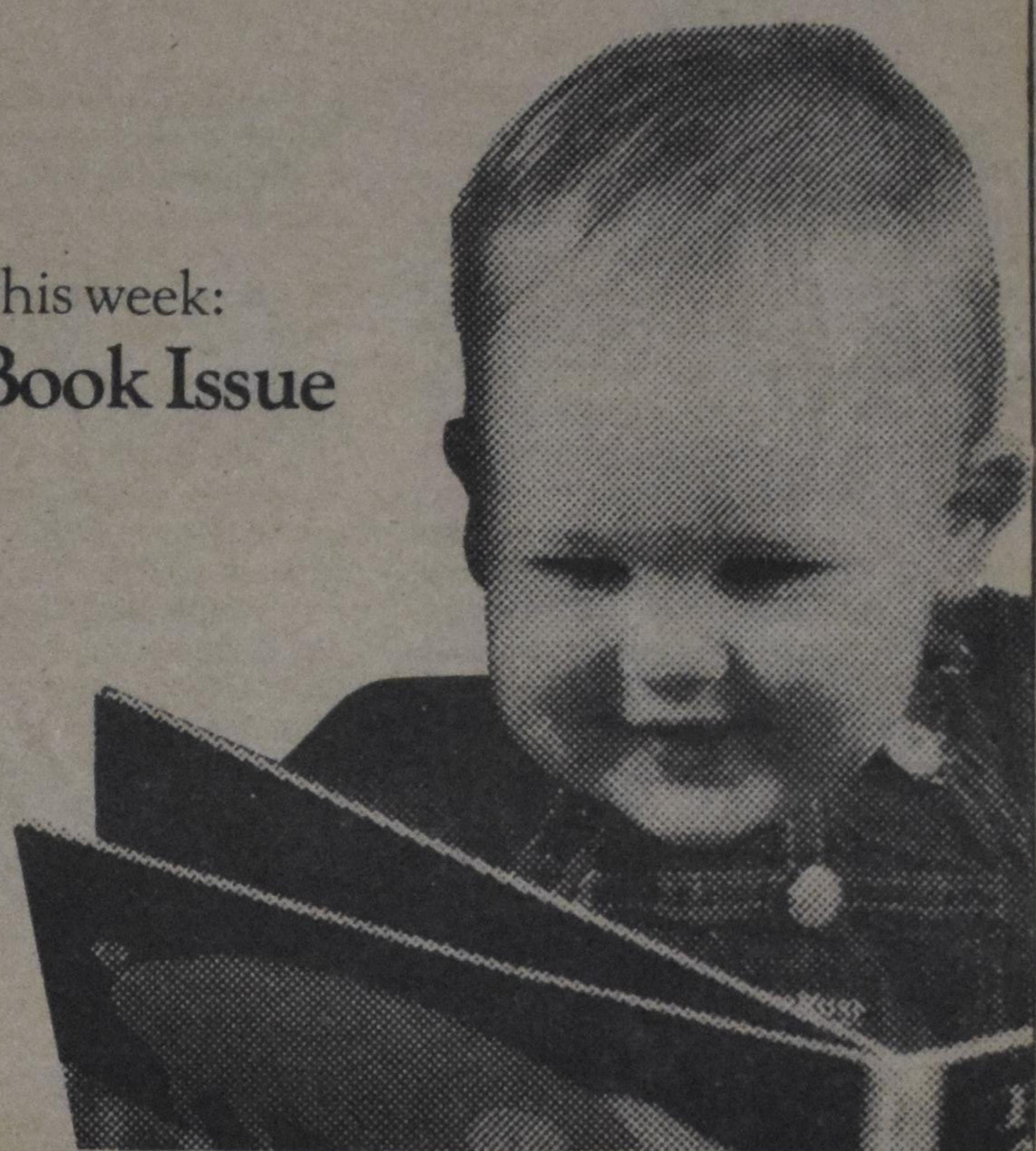


Photo from "Babies Need Books", by Dorothy Butler, published by Clarke Irwin.

## Refugees flee to Austria

VIENNA, Austria (EP)—When the "Polish crisis" is mentioned, Lech Wałęsa, labour unions and particularly Solidarity instantly come to mind. But there is another Polish crisis which has received only the briefest notation in the nightly news but has increased as the Solidarity vs. the established communist government tension has increased. The other Polish problem is thousands of refugees from Gdańsk, Warsaw, and other cities who are escaping the situation all together; they are fleeing into nearby Austria, according to East/West News Service.

Like refugees throughout the world, these refugees have been placed in camps. And like most refugee camps these have problems—lack of food, lack of clothing, lack of medical supplies, and lack of books and new language aids. Food shortages and labour unrest have been repeatedly reported in Poland. This has led to the increasingly unstable situation there, and has incited many to leave.

The shortages, which seem to include everything, have even touched the church. First there were paper

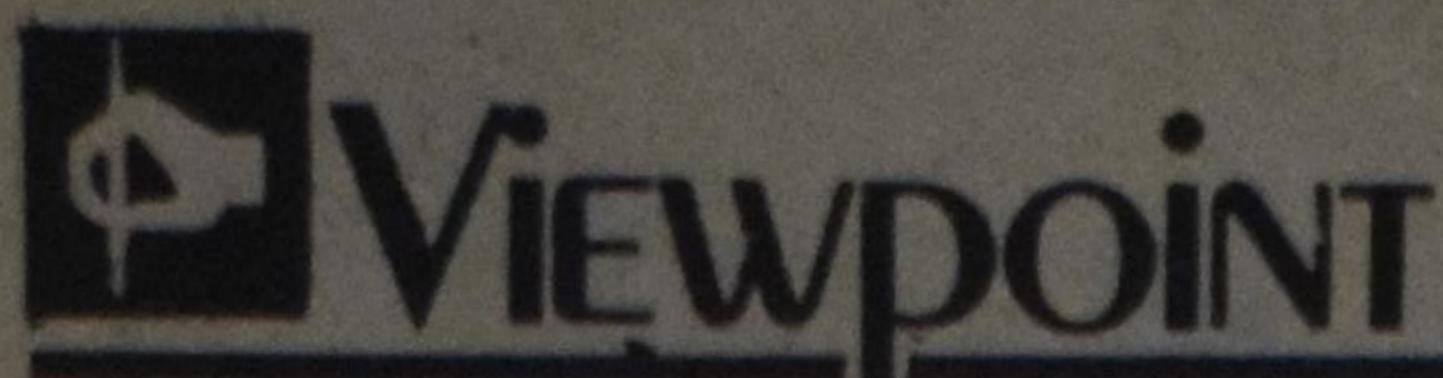
shortages, which meant new Bibles and other literature could not be printed. Then Solidarity—which is rooted in, but not formally tied with the Catholic Church—published a document accusing the government of contriving a plan to supplement portions of church media. Some Christian broadcasts were indeed affected, but the government has not yet gone to the lengths of subversion the document suggested it might.

Similar conditions presently exist in other East bloc countries, particularly in Romania. And refugees do escape in small numbers. But, what may likely be the deciding factor for Poles who flee is a strong Soviet military presence on their common border. The Soviet invasion of Czechoslovakia in 1968 has not been forgotten. Trainloads of Poles make the decision to leave and cross the heavily-guarded Austrian border each day. Many go as tourists, but the amount of luggage these take surely gives away their true intent. Others do not bother with suitcases, but merely come as they are.

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Next week:  
Council of CRCs in Canada



## Invest in the Church under new savings scheme

This week's main story has an economic twist, tying in the world of investment and the church. That is usually an unlikely combination. I know of no church that is listed on the stock exchanges in Montreal, Toronto or Vancouver. Furthermore, one would be foolish to invest in the church if it hoped to make great financial gains.

This week's front page story is about a logical business approach by lawyer Rodger Cooper, a member of the Cobourg (Ontario) Christian Reformed Church. He has spent several years in the development and management of Registered Retirement Savings Plans (RRSP) for private groups.

Hundreds of ordinary, middle class members of our Reformed denominations routinely put away tens of thousands of dollars every year in various forms of safe investments such as these RRSPs and Canada Savings Bonds.

Lawyer Cooper reasons that that money could be put to better use within the Christian Reformed Church community. Invest it in the church, he

is saying in essence. Let local congregations or school societies or old age homes benefit from the savings accounts of church members by borrowing their money from a central CRC fund at a reduced interest rate.

Entitled the CRC Community RRSP, you and I can invest our thousands of dollars into this plan but receive a rate of interest lower than that offered from the charter banks. In turn our money can be loaned to churches and schools, again at a lower rate of interest.

The plan, developed and refined by Mr. Cooper, has received approval of the Ontario Christian Reformed Church Extension Fund. The Fund is in the business of loaning money to churches in need at interest rates considerably lower than those obtainable from charter banks.

This RRSP plan would mean that much more money could be available as mortgage money for churches, schools and old age homes. The plan will be registered with the government so that full Income Tax Act benefits will be available to those who invest in

the plan.

The concept is similar to the model which resulted in the creation in a number of "Dutch" and "Christian" credit unions across the country — that of helping each other out with joint benefits and lower interest rates.

The creation of the CRC Community RRSP is so logical and so workable that it seems strange that no one ever thought of it before. Perhaps it took the currently high interest rates to spark a closer look at investments from within Reformed denominations.

Beyond doubt, there is a need for such a plan. Most churches in Canada are still plagued by high interest rates on huge mortgages. Some churches pay \$25,000 or more on loan principle and interest per year under the current interest rate structure. Those rates must be absorbed by the membership through weekly offerings. And that hurts.

We will undoubtedly hear more about this RRSP venture during the coming weeks as government registration for the plan takes place. The CRC

Extension Fund is hoping to have the plan registered quite soon so that those who are considering investing in government RRSPs before December 31 will instead invest in the CRC Community RRSPs with the same tax advantages.

Two elements in the handling of the CRC Community RRSP are welcome and stewardly. The CRC Extension Fund, which has long been in the business of screening and providing funds to the churches, will administer the plan. Secondly, there will be no commissioned salesmen involved in the sale of these RRSPs. Administration will be kept to a minimum so that, indeed, the money will be used for the work of the Lord by helping churches, schools and parachurch structures such as old age homes.

In this way, that which we receive from the Lord may be returned to the Lord. May this community project be a blessing for God and His kingdom.

Keith Knight

## Sects and Cults

**Peace of mind and happiness!** Transcendental Meditation promises all that and more. It claims that its meditation technique is relaxing and an effective drug abuse-control measure, creates better physical and mental health, improved memory, can mend broken marriages and gives a nation military invincibility.

TM is one of the more popular new cults with a world-wide following. In the small Dutch village Laag-Soeren near Apeldoorn, a gigantic 2 million guilder estate was purchased for the movement. In 1975 a Danish Conference on Transcendental Meditation was held. About 10,000 Danes were believed to have enrolled in courses meant to teach meditation. TM's computer headquarters are at Seelisberg, high in the Swiss mountains. In the Philippines TM has found support among many leaders of society and signed endorsements have been given by influential people and heads of schools. There are now TM centres in some 90 countries, with 400 centres in the U.S. From 1970 to 1975 the TM organization collected over \$60 million in the U.S. alone.

### A science or a religion?

TM has been a subject of fierce controversy. Is TM a science or a religion? TM practitioners insist that it is not a religion. They claim that it is a simple yoga meditation technique developed by Maharishi Mahesh Yogi, a recognized Hindu yogi. In the U.S. public schools TM was introduced as a simple progressive technique with no harmful side effects — having as ultimate goal a "greater field of happiness". TM leaders emphasize that they do not espouse a philosophy or a religion or offer something to believe in or accept by faith. TM as practical technique is based on verifi-

able, scientific validated principles.

An excerpt of a letter sent by the Berkley Student International Meditation Society (SIMS) to the parents of students in area high schools states: "TM is a natural, easy, systematic and scientifically verifiable technique. It is not a religion or philosophy, nor does it involve withdrawal from life."

On the basis of this secular claim SIMS has been permitted to teach the Intergrated SCI (The Science of Creation Intelligence)/TM course in public high schools across the country. TM has received U.S. federal government grants for some of its research projects. It has also been introduced in U.S. prisons and the military. The Maharishi has addressed the legislatures of Illinois, Michigan, New Hampshire and Iowa.

Is TM a science? TM has a prophet. The Maharishi is a Hindu mystic. It is this man's teachings that is being offered in the whole process of TM. To say that TM is not a religion is purposeful deception of the public. The Maharishi himself is not above dising the nature of his teaching.

He said: "Whenever and wherever religion dominates the mass consciousness, transcendental deep meditation should be taught in terms of religion... Today, when politics is guiding the destiny of man, the teaching should be primarily based on the field of politics and secondly on the plan of economics.... It seems for the present, that this transcendental deep meditation should be made available to the people through the agencies of government." TM's very name indicates its religious nature. Transcending means going beyond the limits of something. The Maharishi intends to get people to experience his Hindu concept of God.

In *Meditations of the Maharishi*

*Mahesh Yogi*, the Maharishi says: "Transcendental meditation is a path to God." In answer to a direct question referred to in the same book, "Is this meditative prayer?", the Maharishi answers, "A very good form of prayer is the meditation that leads us to the field of the Creator, to the source of Creation, the field of God."

The Maharishi has described TM as "the fulfillment of every religion" and as a way to bring "faith to the faithless". Faith in whom? The Maharishi states that "the Lord (Krishna) names faith as a prerequisite to knowledge". TM is a means to attain conscious experience of the union with the Absolute or "God-consciousness".

TM is a challenge to the church. TM is not open to other faiths, despite its claim to the contrary. The Maharishi says that "the Lord (Krishna) declares

## Transcendental meditation

that realization of the state of all knowledge is the only way to salvation and success in life; there is no other way".

The Maharishi has been talking about the day when man is forced to develop his pure consciousness by law. He says about those who reject his movement and the practice of TM: "There has not been and there will not be a place for the unfit... In the age of Enlightenment there is no place for ignorant people. The ignorant will be made enlightened by a few orderly, enlightened people moving around."

The U.S. Court of Appeals ruled recently that the teaching of TM in public schools represented a violation of the First Amendment to the U.S. Constitution as TM is considered primarily a religious organization.

TM — conclusion next week  
Johan D. Tangeider

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# LETTERS

## Lord's Supper has been glorified

Dear Sir:  
About the celebration of communion, I find that in many C.R.C. churches the joyfulness of "celebrating" is missing. I find this sad and depressing. What also irritates me and makes me sad is the heavy emphasis on supervision. This reminds me of the sad story of the valley people.

Long ago in one of the small Mediterranean countries, in one of the many large hidden valleys, lived the valley people. Once a year they had a great feast, a great time of celebration. This was at harvest time. Everyone had a great time, with plenty to eat and drink and singing and dancing. On that day, for one day, they forgot about the harshness of life, and their fears. Yes, their fears, too. Fear was a real part of the valley people's life. When thunder crashed and rumbled through the valley, there was fear. When lightning cut frightening patterns of fire in the sky, there was fear. When illness and death stalked the valley, fear struck their hearts. The gods were angry with them!

## Fight inflation, then seek school grants

Dear Sir:  
In regard to your article about government-funding for Christian Schools, in the October 9 issue, I need to express my disappointment about your viewpoint versus your viewpoint in your article of May 2, 1980 issue, where you expressed your misgivings about accepting financial aid from the government and were definitely opposed to it.

I supported that opinion since we have a secular government, which could eventually mean governmental intrusion in Christian curriculum or operation of our schools. Your last opinion is in contrast of that of last year.

I quote from your last article: "There will undoubtedly be strings attached and it will be the job of a few Christian Educators to cut through those strings," and "Welcoming the grant but remaining firm in the need for control over our own curriculum." This is most unrealistic and you are taking this matter too lightly.

## He wanted food

Dear Sir:  
In the paper October 16 there was an article: Prisoner wants contact.

I am wondering how is an article like that coming in our paper. From someone living in the USA?

Some same article was in your paper in January or February. I wrote to that man and did first get no answer. Then came a letter with a request to send food, packed in tins or cans, so that it could stand the shipping. Send this to a girlfriend for him, as the receiving end in the prison was mixed up and there was a food shortage as the kitchens were in a state of a strike, etc.

I sent \$10 to his girlfriend with the request to buy what she needed for him and bring it to him. In the end, it came out that she did not bring it to him, and kept the money. They broke up in the meantime. A letter from the prison authorities told me that he

did not play open and there were things which were not true. It ended up I wrote him that any letter from him would be returned un-opened. Also, I wrote a letter

all the people to see. And he would tell more about the God who cares and about the sacrifice of his son. Then each person would eat a bit of the bread and drink a bit of the wine. This was all part of the celebration each time at the full moon. "Remember and believe," the stranger would say.

In due time, the stranger died, but not before elders were appointed to carry on the feast of joy and caring, so that there would be much caring in the valley. Each celebration helped the valley people to be joyful and more caring for each other.

For a long time the valley people were happy and caring. But then gradually changes came about which changed the feelings of the people toward God and about themselves. The old fears came back. There was not as much laughter and joy and care. What happened?

First of all, the elders decided that since the feast of joy and caring was such a sacred feast, the name should be changed to The Feast. Then it was decided to celebrate The Feast only every

third full moon, also because it was so sacred. The title of the elders was changed from Caregivers to Guardians, also for the same reason. Children were not allowed to celebrate The Feast, because they didn't understand. And because The Feast was so sacred, no more joyful expressions were permitted. And because the elders, as Guardians, were so busy guarding The Feast,

they had no time for care giving. And because the elders were not giving a caring example, the people also quit giving care.

And each time The Feast was celebrated in the valley, the angels in Heaven were sad. The Feast wasn't the same anymore like the feast of joy and caring. Sad!

Rev. Peter Mantel  
St. Thomas, ON

## Wholesale counselling

Dear Sir:  
We were amazed at the reaction of Rev. Mantel (C.C. October 23) to your editorial of October 2, 1981. Rev. Mantel seems to suggest that the church go, wholesale into the business of marriage counselling. Perhaps Rev. Mantel (and many of his peers) have forgotten that plain, straightforward preaching and teaching of Scripture, also as it relates to functions and roles of husband

and wife, is by far the most effective, preventative program possible.

If ministers of the Word stick to preaching the truth of Scripture concerning marriage relationships, then marriage counsellors can roll up their shingle and be dismissed. Instead of living off the lack of powerful preaching, they can return to useful labours.

H. Nymeyer  
St. Thomas, ON

## Almost Canadian, almost CRC

Dear Sir:  
I have been a longtime subscriber to Calvinist Contact, though I am not a member of the Christian Reformed Church. I have long appreciated the Reformed outlook, and subscribed to Banner and the Reformed Journal, and these magazines are major sources for my ministry.

I know Calvinist Contact is a Canadian magazine, but I almost live in Canada! And though I am a United Presbyterian, I am almost CRC! When I was pastor in Nebraska, my church there was the first to host a SWIM TEAM in a non-CRC setting. It was a great success for the 8 SWIMMERS, and for us.

Wrangell is an island, just a

100 miles from Canada. The church I serve is the first Protestant church in Alaska, and began as a mission to the Haida and Tlingit Indians. It is still a mission congregation.

Thank you for the high standards of C.C. I only regret I cannot read Dutch!

Dale Sanders  
Wrangell, Alaska

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# CHURCH PAGE

## Starting the church school

Catechism Classes got off to a good start Tuesday evening. The three younger ages (14, 15, 16) are taking *Landmarks*, a course on the Heidelberg Catechism. These students took home a couple of papers last week. The one paper was strictly for the parents to read, the other for family use. Students will be taking home a similar one each week which can (and ought) to be used in the family's devotions. We hope

that in this way, the whole family will benefit and parents and children may thereby learn to know the catechism better together.

The 17-year-olds class at 8:00 p.m. was well attended, too. In it, we will be discussing the significance of profession of faith. That doesn't mean that all students will be expected to profess their faith next spring, but they will at least have discussed the issues involved.

If they should do profession next spring, we'll praise the Lord; if they don't, we'll wait until the Spirit moves them.

## PASTORAL PONDERING

### Take God at his word

 During the past year or so, we have come across these words often. They were written in our church bulletins as reminders to our congregation to give more generously to church and kingdom causes. And very rightly so — we need to be reminded often to take God at his Word.

However, let us not be selective, applying these words only to the financial needs of our congregation. We must also see that they are very important words that apply to all aspects of our Christian lives. As a person afflicted with chronic (long term) pain, I often feel lonely and cut off from my more healthy brothers and sisters. This loneliness (or aloneness) stems not only from being unable to keep up physically with others, but also from the sense of being left alone to deal with this situation which, embarrassingly will not go away, despite many prayers for relief and healing.

This is not a complaint that no one prays for me. I often hear those wonderful words "we're praying for you," and I am glad and thankful that so many Christians pray for me and for our other sick and suffering ones. I only mean to say that with regard to prayers for the sick we all need to learn to be more obedient to the Word God speaks in the Bible.

During the past seven weeks, while I was in the Gorge Road Hospital, two of the people who came to visit me prayed with me, aloud. I was tremendously comforted, and I started thinking more about prayer for the sick. The Lord led me in my thinking by providing several books on the subject, unasked. I believe he is also leading me to write this letter to you, in Christian Love, to give you a better understanding of prayer and its tremendous power, from a sick person's point of view.

The Word of God is very encouraging when it addresses the matter of prayer for the sick. James 5:13-16 states very plainly and beautifully: "Is any one among you in trouble? He should turn to prayer. Is anyone in good heart? He should sing praises. Is one of you ill? He should send for the elders of the congregation to pray over him and anoint him with oil in the name of the Lord. The prayer offered in faith will save the sick man; the Lord will raise him from his bed; and any sins he may have committed will be forgiven. Therefore, confess your sins to one another, and pray for one another, and then you will be healed. A good man's prayer is powerful and effective." This is just one example of God's teaching on the power of prayer. There are many others throughout the Bible. Dare we take God at his Word, and pray for the sick in this way?

As one among you who is ill, I can only hope that the reply will be yes. We rob ourselves and each other of the wonderful promises of comfort, healing, forgiveness and spiritual growth when we do not obey God's will as stated in James 5. I have found that others in our congregation who are also sick, have felt the same longing as I, that elders (mature Christians) would come, pray with us in faith for God's healing power for whatever ails us (physical, emotional, or spiritual troubles). In obedience to His command, leaving the results up to God. What a comfort and joy this would bring to all of us, as God's very own people.

Let's think about these things and then in faith take God at his Word, also in our prayers for the sick, and in encouraging the sick to call for the elders to pray with them.

Janette Schaafsma  
BC Chr. Ref. Church newsletter

The 18-year-olds class left something to be desired. Hardly anyone showed up. We'll give it one more week. If no more show up, we'll combine it with the 8:00 p.m. class. Are there, maybe, some young people (aged 18 and older) who would be interested in a discussion group about matters of the Christian faith to meet every other Thursday evening in each other's homes?

Former youth elder, John Vugtevee would like to continue with the group that met with him last season to discuss the future in context of Wm. Hendriksen's book *The Bible on the Life Hereafter*. If you are interested, give him a call this week. Rev. Salomons is willing to have some sort of group like that too, meeting every other Thursday. Discussion content? That's open to suggestions. If you are interested, let him know, too.

First Ladner Chr. Ref. Church  
Delta, BC

### M2/W2 need support

 Occasionally in M2/W2 (men and women who counsel inmates), we receive letters reminding us of the importance of Christian faithfulness. One inmate, just after he was matched, wrote, "I just wanted you to know how much I appreciate you matching me up with my M2 sponsor. It seems that since I became a Christian...my whole life has taken on a new meaning. I am very hopeful that a good friendship will develop; and this is my intention." A few months later, though, he wrote to our coordinator, "Since you visited me...I have not had any contact with my M2 sponsor, except for a letter I received on September 24. The last time I saw him was on August 5. After receiving his letter I have written twice but still have not had a visit. Could you look into this for me? It started out just great, and I just don't know why it is turning out the way it is."

People in prison very much need faithful Christian sponsors. Could we ask you to be such a volunteer or to help us financially? M2/W2 Association, Christian Volunteers in Corrections, 326 Columbia St., New Westminster, BC V3L 1A6, Telephone: 526-9661.

BC church newsletters

### A commissioning liturgy

Leader to congregation: Today we begin another season for the educational program within our church. It is our prayer that this important ministry will be a rich blessing to all who participate in it. Recently, these people agreed to lead and work in our program.

Leader to workers: Staff, you have been in prayer for the Lord's guidance in your chal-

lenging task. We want to join with you in prayer for God's special blessing upon your efforts. You have committed yourselves to a great program. We want to hear of your commitment and join with you in fulfilling your responsibilities to the glory of our God. Do you now affirm your own personal conviction that Jesus Christ is your Saviour and Lord?

Staff: We do

Leader: Will you do all you can, with God's help, to be a Christian example?

Staff: We will.

Leader: Do you promise to teach God's Word to all who participate in our activities and to help them understand what the Bible teaches?

Staff: We do, looking to the Lord himself for strength and wisdom. May he make us willing workers in his service. Leader: You have made some important statements and promises to the Lord. God bless you in your work. Let him be your guide and he will never fail you.

Leader to congregation: You have heard the promises these men and women of God have made. They have assumed a great responsibility. The success will lie with the Lord and with their willingness to be instruments in his hands. Will you as members and friends promise them your support? Congregation: We promise to uphold them in prayer and with our personal support in every way possible.

Westend Chr. Ref. Church  
Edmonton, AB

### To the churches who sponsored the work group at Bethel School in Haiti

Dear Christian friends and brethren:

 I thank my God upon every remembrance of you. This is really the way I feel when I think of you and the sojourn of your young people here in Haiti.

When I remember their sacrifices to come to help us, I cannot help but be very thankful and moved. Those were days when they met with many difficulties, some obstacles to which they were not accustomed; different customs, food, climate, and surroundings; days in which they were burned by the sun, when their muscles were taxed to the limit, and their emotions were attacked on every side.

Yet, when I think that they went through with their promise to God, to their churches, and to themselves, I am very grateful to them, to you, and to God. The long hours of hard labour and devotion cannot be easily overlooked or forgotten. Their example was tremendous. We will long remember them and be thankful.

We trust that all of them had a safe trip back home and that each one arrived in his or her home in good condition. I

know that they have lots to talk about and many reports to give concerning their trip and their work. Soon they will be called upon to show pictures, make speeches, and show objects which they found here in Haiti. We shall pray for them, so they will be able to speak from their hearts to communicate the burden and vision that God gave them.

The work on the construction is continuing. We hope by the help and grace of God to be ready for the beginning of School in October. Really, the Department of Education of Haiti has announced the opening of the School Year for September 15th.

Again, let me tell you how this construction is the realization of more than two years of fasting and praying. God finally heard our cries, and those of many others of his saints both here in Haiti and in other countries. He saw the need of moving the school out of the church sanctuary. He knew that we needed to have this building in order that the children and youth could have a proper place in which to develop their knowledge. He saw that the existence of this school building would lift up the morale and spiritual strength of the Christians and cause them to have much more power to witness in the community, knowing that our God is great and good. So we are so thankful to you and to all those, who by their gifts, have made our dreams a reality.

Now we need to pray very much for the finalizing of what we have started. God is able to help us finish on time. Then we need a real campaign of prayer for the means to furnish the building with benches and desks in order to seat the pupils and teachers conveniently. God is able for that, too. What he has begun, he is surely able to accomplish. We ask you to join us in prayer for all that still needs to be done. Thank you.

My church and family join me in wishing you God's very best and they send their thanks. They all pray for you daily. God bless you.

Very sincerely in Jesus,  
Rev. Charles Zacharie Pierre,  
Haiti  
Westmount Chr. Ref. Church  
Strathroy, ON

## CHURCH NEWS

Christian Reformed

Called

— to Montreal, PQ, Rev. John Tenyenhuis of Blenheim, ON

— to Chatham (First), ON, Rev. Henry Numan of Vancouver, BC

Declined

— to Dunnville, ON, Rev. John Tenyenhuis of Blenheim, ON

Accepted

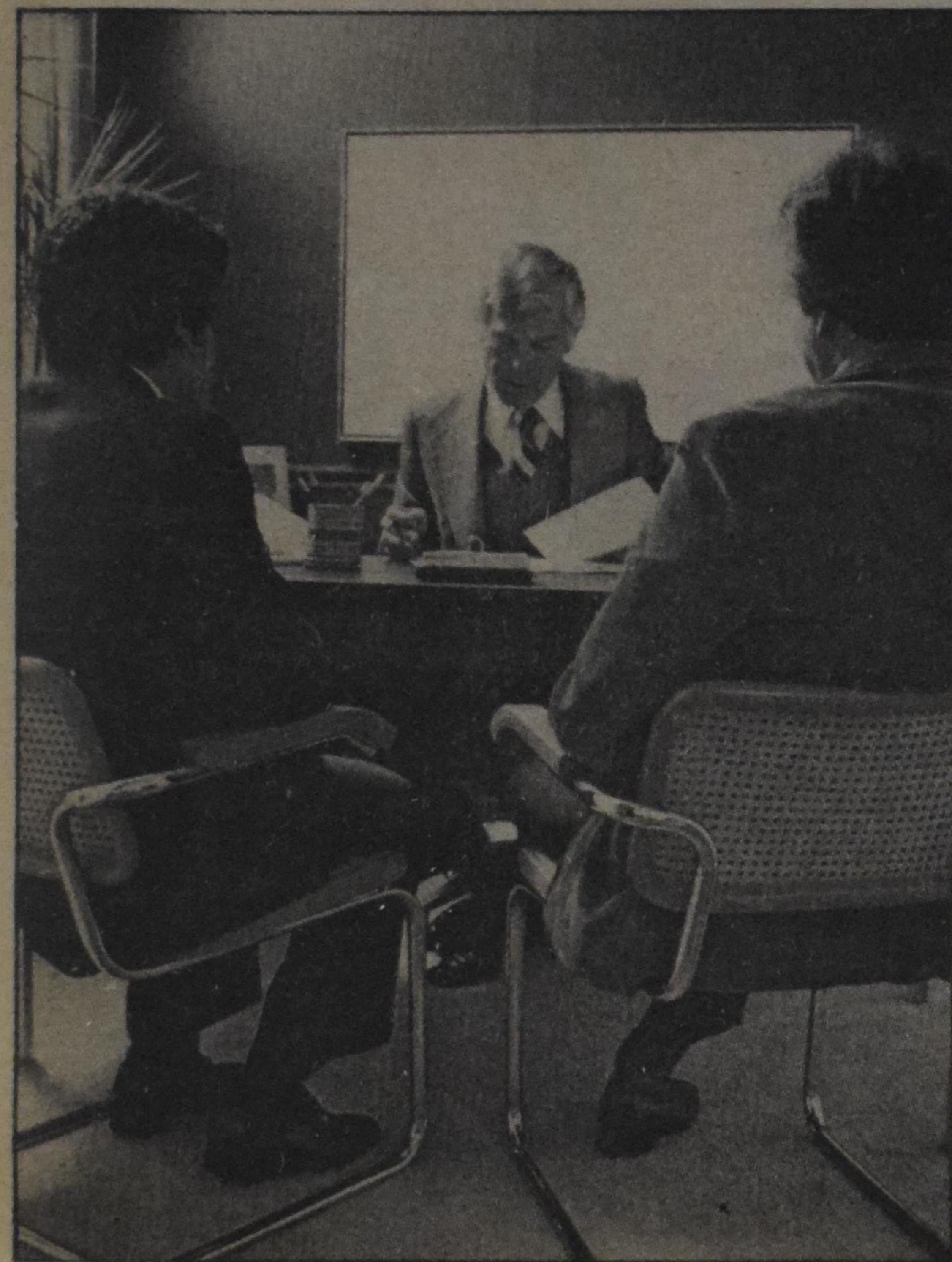
— as instructor at the Juan Calvino Seminary, Mexico City, Rev. Arnold Rumph of Ventnor City, NJ

Classis Chatham

Classis Chatham will meet in regular session on January 26 at 9:30 a.m. in Mount Brydges (United Church). All materials for the agenda should be in the hands of the stated clerk by December 28.

W. Veenstra, S.C.

# Does the church have any business being in business?



by Neal Berghoef

*Mr. Berghoef, living in Grand Rapids, is described as the most knowledgeable layman on the subject of business and industrial chaplaincy.*

The Church should be involved in business and industry through the ministry of chaplains. Much of North American culture is formed (molded) by the activities of business and industry. Our lifestyles are influenced greatly by the "powers-that-be" in business and industry. The Church, if she is to be faithful to her mission, must stand solidly in the middle of the modern work-force and may not be content to minister to people during their leisure hours in the quiet protection of suburbia.

This modest proposal has some historical background. Some years ago the synods of the Christian Reformed denomination expressed an interest in industrial chaplaincy. The Chaplain Committee began exploring the possibility of such a ministry during the mid-seventies. The synods of 1977 and 1980 authorized the committee to design and field-test business and industrial chaplaincy.

The Christian Reformed Church in North America has made a very small beginning in industrial chaplaincy. For some years now we have had ministries serving the seafarers in New Orleans, Montreal and Vancouver. More recently, we have ministers to the seafarers in Los Angeles and Seattle. Last year, the Rev. Jack Vander Laan, after a couple years of part-time chaplaincy, began to work full time at Waste Management

Inc. This company specializes in designing, installing and servicing waste management systems on an international scale. The company employs approximately 13,000 persons, of which 600 are in the Florida area where Chaplain Vander Laan serves.

The Chaplain Committee commissioned the Reverends Alan Hoogewind and Hans Uittenbosch to research, study and write about business and industrial chaplaincy. The committee members studied and designed models of industrial chaplaincy. Each model developed in such a way that the chaplain was to represent the church in business and industry. The chaplain was to be a prophet, priest and king. The committee was quite realistic and honest. We know that leaders in business and industry would not come to us. We met with them. Some of them saw possibilities but for various reasons declined to participate. Others were suspicious of the idea of mixing religion and life in business and industry. Most did not question that there were unmet needs in the work force or whether there would be enough work for a full-time chaplain. It was a new idea and they had to think about it.

The business and industrial scene in North America is awesome. Businesses and industries involving transportation, energy and communications touch the lives of all of us. They have provided many conveniences for us but they are powerful. They dominate our lives and we have become a dependent society.

## Industries

Our lives have been revolutionized by business and industries. It did not happen

overnight but over a period of time. People have left the fields in droves and have gone into the factories. We built churches among the fields and many of them still stand there. By comparison, we built fewer churches among the factories and of them, fewer still stand. Many of the lessons of history are not found in textbooks but on landscapes and skylines. In much of business and industry, big is sold as being better, more efficient, more profitable even though it may not be more beautiful. Skyscrapers, highrises and sprawling factories dot our metropolitan areas and governments, local or federal, try to manage the unmanageable. Add to this scene, the problems of management and labour; of human resources and mechanization; of stewardship and dehumanization; of workmanship and automation—and we have enough religious, spiritual and ethical issues to last a lifetime.

Human beings are quite a part of the structure of business and industry. They spend approximately 2,000 hours each year at their place of work. Most persons making up the work force have personal problems. These problems may be marital or family; physical or emotional; economical or attitudinal. How the work force views labour and/or leisure is important. Consider the group of young people who would greet each other on Monday morning by saying, "Three days after tomorrow we will have another weekend."

However, the modern structure of business and industry has its own built-in difficulties. Someone has said that modern business and industrial life can be described in three words: Automation, Mechanization and Systemization. This trinity is suggested as the helping hand of the working world, bringing mass production and prosperity. It is, however, a two-edged sword. In many instances, human dignity, meaningfulness in labour and fulfillment in living have been sacrificed on one edge of the sword for the pay cheque on the other edge. The aspiring, creative person is often faced with the prospect that the job has been "method designed", that is, it has to be done in a certain way, and has been "time studied", that is, it has to be done in a certain time-frame. What does this do to a person over a decade or a life time of work in business and industry?

Business and industry lays claim to the idea that "human resources" are its most important resources. Their advertisements through the media highlight this claim. In practice business and industry does what they do best within time honoured and time adjusted boundaries, namely,

turn services, resources and products into profit. Capital, natural and human resources become means to an end of maximizing profits. Dr. Peter F. Drucker, a world renowned management expert, has written much about the worker's demand for social status and function and the structures of business and industry.

## But the church

But the church, does it or should it have a voice in business and industry? Is the voice of God heard amid the whine of computers and din of machines? Some believe that the organized church should not become involved in business and industry. But as Reformed Christians, we believe that every area of life must be brought under the claims of Christ. Some will say that Christians, whether employers or employees in business and industry, are responsible to provide the voice of God and/or the Church in that setting. Many Christians are faithful in their witness. Is this adequate? Is this all that can be done?

May or should the church have ordained clergy serving as chaplains in business and industry? The church may find it easy to visualize a chaplain going from bed to bed, visiting on behalf of Christ, persons in health care institutions. She may find it easy to justify chaplains who serve in the military among military personnel and their dependents. The church does not question whether she should provide chaplains to serve the spiritual needs of the incarcerated. But to visualize chaplains in business and industry going from desk to desk, work station to work station, standing where people stand and sitting where people sit is much more difficult for the church to accept.

The Christian Reformed denomination has made a small beginning in industrial chaplaincy. This has been lauded by some, ignored and left without comment by most and questioned by some. Those who laud industrial chaplaincy, when questioned usually state that the voice of God and/or the Church needs to be heard in business and industry. Those who question industrial chaplaincy usually ask: "What does an industrial chaplain do?" or "What business does an ordained minister have in industry?" The Chaplain Committee gives much time to the issue, "If the church has a right to have her voice heard in business and industry, how can this best be done?"

The church can speak to business and industry through preaching. This is needed and is valuable. Church members can impact business and industry by being faithful to their calling. This can be powerful. The Pittsburgh Ex-

periment gives evidence of that kind of witness. The Church can send her minister into the market-place of business and into the jungle of industry. Their presence and voice is that modeled by the Holy Spirit, "to stand along side of, by, with."

## Sell their souls

When Chaplain Vander Laan spoke at the synod of 1981, he described his work as bringing the Gospel wherever the opportunity is presented. Visiting the offices, at the plants, in the yards at the gas pumps. Visiting the sick, injured and dying, comforting the sorrowing, and conducting funerals. Providing counsel for many who have been touched by the varied problems of today's society. He saw his work as a pastoral ministry.

One question which often surfaces is whether if the salary of the chaplain is provided by the business or industry, will not the chaplain be a company man? The answer to that question depends largely on the chaplain and the Chaplain Committee. The situation is not unlike military or prison chaplaincy. Chaplains who sell their souls to the system really have no ministry and ought not be a chaplain. The Chaplain Committee supervises this issue through ecclesiastical endorsement, pastoral visits and in cooperation with calling churches. Though this is an issue, it has not proved to be a problem.

The committee has been guided by some rather fundamental Scriptural data. Our Lord spent more time where people were at in their everyday living, such as with those involved in the fishing industry and in the market place, than he did in the synagogue. Our Lord talked with people from different backgrounds and walks of life. He talked with tax collectors, Roman soldiers and trades people. Our Lord was a keen observer of life and people. The parables attest to that. He was sensitive to the varied needs and problems of people. He had time for most and went out of his way to help some. The Great Commission is not restrictive. Business and Industry is part of the "world" into which the church is commanded to go.

If you want to know more about business and industrial chaplaincy, you may want to read from publications like: E.R. Wickam, "Church and Industrial Society"; Horst Symanowske, "The Christian Witness in an Industrial Society"; Dr. Zielhuis, "De kerk zocht een weg naar het industrieel leven"; John Pasveer, "Pastoraat in een Industrieel Klimaat"; and "Studies in Industrial Chaplaincy" by A. Hoogewind and H. Uittenbosch.

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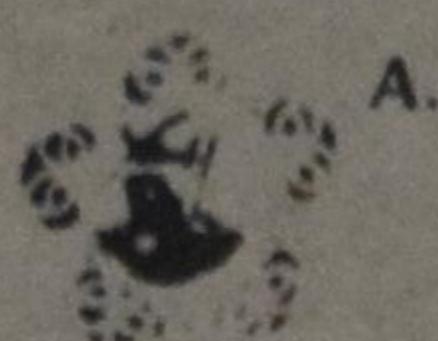
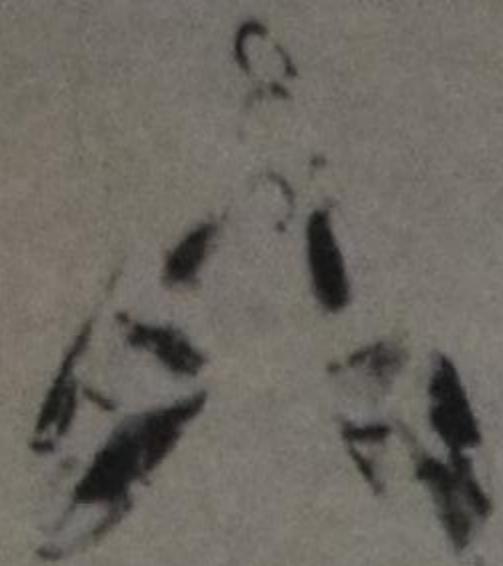
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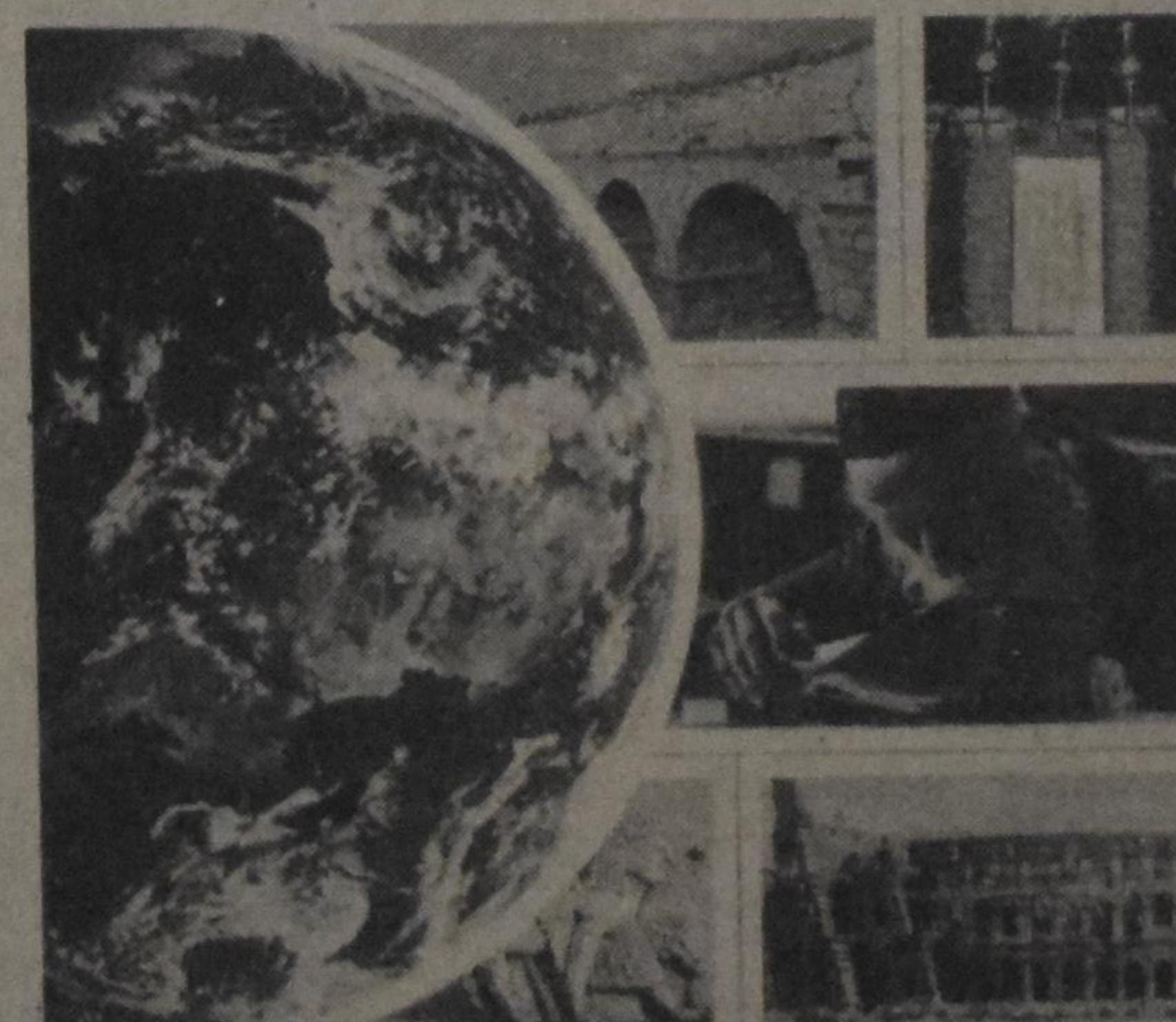
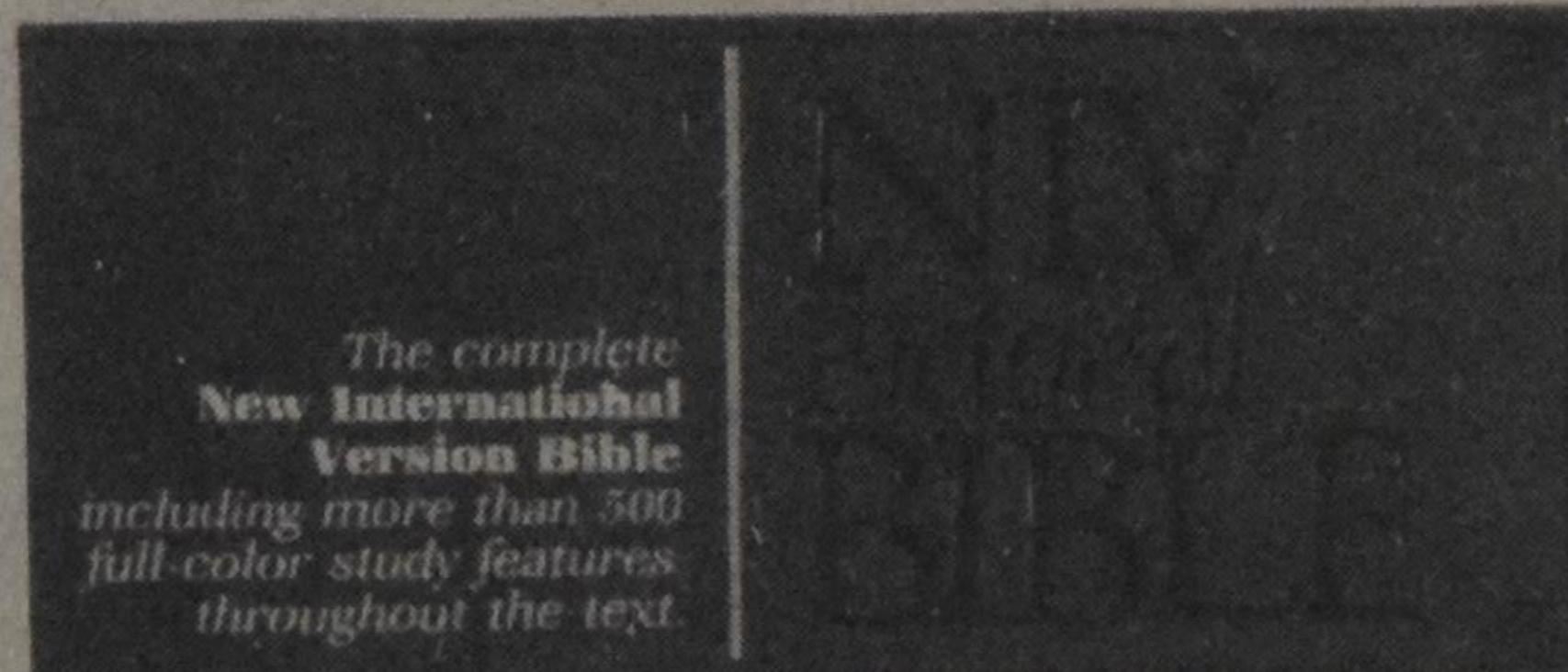
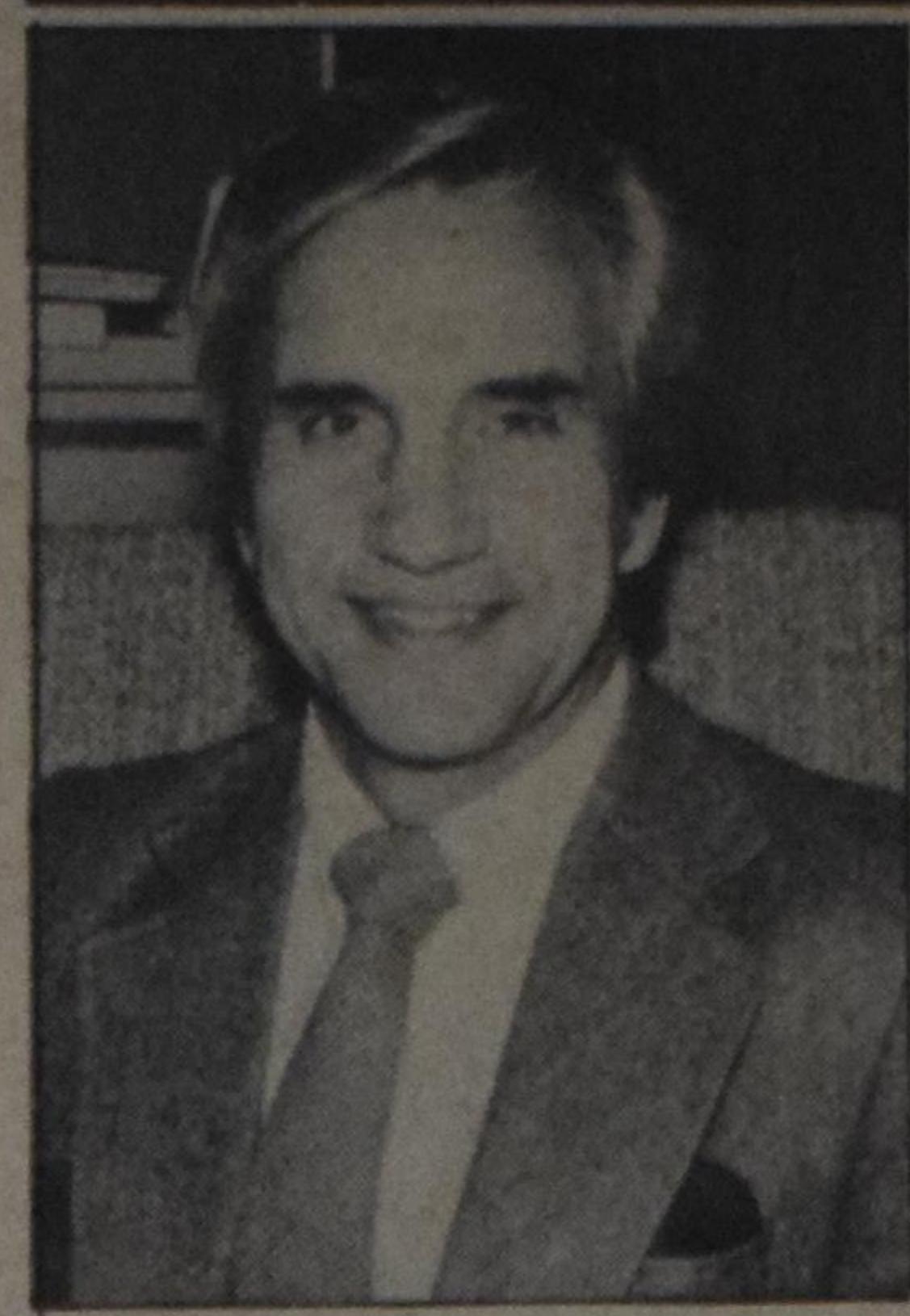
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Trinity College appoints  
vice-president

J. ROBERT CHRISTENSEN

Trinity Christian College in Palos Heights, IL has appointed J. Robert Christensen as vice-president of administration. As vice-president, he will oversee the administration of admissions, business and finance, computer services, development, and facilities, and advise College President Dr. G. Van Groningen, in these areas.

Mr. Christensen comes to Trinity Christian College from

Trinity Evangelical Divinity School in Deerfield, IL. His most recent position there was vice-president for development which he held since 1974. He brings to Trinity Christian College more than 14 years of college administration experience and expertise. Other positions that he held at the Divinity School include assistant to the president, director of public relations, director of admissions, and registrar.

A graduate of Northern Baptist Theological Seminary in Lombard, IL, Mr. Christensen also holds an M.A. degree in educational administration from the National College of Education in Evanston, IL. He is a member of the Religious Public Relations Council based in New York and has served the Council as national president and Chicago Chapter president. He is also a board member for the Pacific Garden Mission, a member of the Public Relations Society of America and the International Association of Business Communicators.

## Beautiful Heaven

Tune Psalter Hymnal, #419

1 Above the clouds, so beautiful  
there is a palace fair  
Where Jesus lives, and children too  
with all the saved ones there.

2 When they were living on

this earth

they were His children too  
They loved him, and asked  
day by day  
Lord show me what to do.

3 Oh what a joy, what happiness  
in Jesus heavenly home  
to sing with all the angels there  
around His Father's throne.

4 To sing the song of endless praise  
God so loved you and me  
He sent His Son to give His life

that we should all go free.

5 We too will be there one glad day

when God shall call us in!  
Oh, may we show here in  
every way  
that we belong to Him.

6 There, no more fears, no sin,  
no tears

God wipes them all away  
Our precious Saviour, Lord,  
and King  
do keep us close, we pray.  
Mrs. Anne Posthumus-Blijker  
Owen Sound, ON

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## AACS 25th Anniversary celebrations THE FLAME STILL BURNS

A series of articles about the history and significance of the AACs at its 25th anniversary, with research on the early years by C. C. Vanderiet.

by Bert Witvoet

In this article on the AACs we have come to the last few years of its history. The AACs by this time has sowed its wild oats and has taken on a more respectable appearance, much to the chagrin of some and the relief of others. No great oracles proceed from the mouths of the spokesmen for the association; at least, none that are meant to stir up large groups of people to immediate and sudden repentance. The tone of the association is one of sobriety and calmness. The organization may only be 25 years old, but many of its founders are quite a bit older. Even the young professors are young no more. Sagacious middle-aged faces now look kindly at you from lecterns and even pulpits.

We may call these years the years of sobriety, except that such a title may imply that the AACs was a little tipsy before. If we follow a rather prosaic series of titles then we might say that the AACs went from the Founding Years (1955-1959), through the Conference Years (1959-1967), through the Early Years of the Institute (1967-1974), to the Middle Years of the Institute (1974 to the present). You will notice that this sort of designation leaves room for the future.

What brought on this more mature stage of the AACs and its Institute? In the May/June, 1973, issue of *Perspective* (the AACs newsletter) we can read a report on a Board meeting that indicates a shift in attitude:

"Discussions at this board meeting brought out two important facts: this entire development [of the past ten years of the AACs] has had a chastening and sobering effect on those who have been closely associated with the AACs. Programs and ideas are being more carefully weighed and tested, and the reaction of the community is being given closer attention."

By reading between the lines here we may detect a growing frustration on the part of some board members with the unfavourable image that the organization had been projecting up till then.

In early 1974 the Board of Trustees approved a report by the Board of Curators that set the Institute more firmly on the path of academic study and research. It was decided that the Institute would not be the place to train for specific areas of service such as teaching and counselling. This in effect moved the professors

away from direct involvement with issues in society into the arena of their competence: foundational studies.

A new attitude to churches and school emerged. The emphasis was not so much on confrontation as on cooperation. The more you do serious study in any given area the more you realize that specific solutions to problems are not always easy to find and certainly very difficult to prescribe. Thus the attitude on the part of the AACs was not so much "come to us, we have the answers," but "let's find out together what the answer might be to our problems."

By this time too the realization dawned on most that the Institute would probably never develop into a full-fledged university and that this might not be such a bad thing. To do foundational studies with a relatively small staff would make it easier to stay together ideologically and to make coherent contributions in the area of Christian scholarship.

From testimonies provided by scholars from other institutions (see the commemorative issue of *Perspective* just published) one can tell that the Institute now enjoys the respect and admiration of many other Christians who often struggle alone in the outposts of their field of study. These people especially have been excellently served by the fruits of the decision of the Board of Trustees made in 1974.

The enrollment of full-time students at the Institute, though currently on the up-swing, has never been much higher than 40 or so students. There are several reasons for this: lack of official accreditation, lack of ecumenicity in the church that surrounds the Institute (the Christian Reformed Church), lack of confidence within that church in the work of the AACs (the organization is partly to blame for this, as we have seen in earlier articles). Still the students that did come over the years have been committed and have generally benefitted in their studies and work.

They represent a group that is half Christian Reformed and half everything else within the scope of evangelical Christianity. They have come from countries such as New Zealand, Australia, Japan, Cyprus, the Netherlands, England, Lebanon, and many more.

In fact, most people agree that the influence of the AACs and its Institute is far out of proportion to its size and financial base. This has bothered those who consider the

## Does middle age come with a pouch?

AACs their enemy. As a matter of fact, they suspect that the AACs can only have that much influence by plotting to infiltrate all kinds of organizations and groups. Nothing is farther from the truth. These latter years of the AACs have moved it more and more away from political involvement with other groups. The emphasis has been on quietly doing the things it can do best, and trusting the Lord for the increase. And the Lord did give the increase.

Yet the organization was not without controversy even during these recent years. For a while there was suspicion among some of the constituents, particularly in St. Catharines, ON, about discussions held at the Board level. Minutes and unofficial notes taken at meetings were sent to various quarters of Canada to arouse concern. It was thought that the Board was pussyfooting around with some staff members who needed to be reprimanded or dismissed. There were questions surrounding the marital difficulties of one staff member and the church attendance of two or three.

The Board did take action, however, rightly or wrongly. Last year, Dr. Arnold De Graaff was not reappointed to the Institute staff, a decision

which brought serious disruption among staff members for a while. But several have testified that the year 1981 was a year of healing and of greater unity. Judging by comments made by President James Joosse and Executive Director Robert VanderVennen, the Board is confident that if the Institute continues to walk before the face of the Lord with integrity, the future of the AACs will be

an exciting and glorious one. But very few of these comments about controversy and public image give us a real insight into what the AACs and its Institute for Christian Studies are really doing. This we hope to uncover in the next and final article of a series I have purposefully called "The Flame Still Burns." It would be a pity if we did not warm ourselves for a while around that flame.

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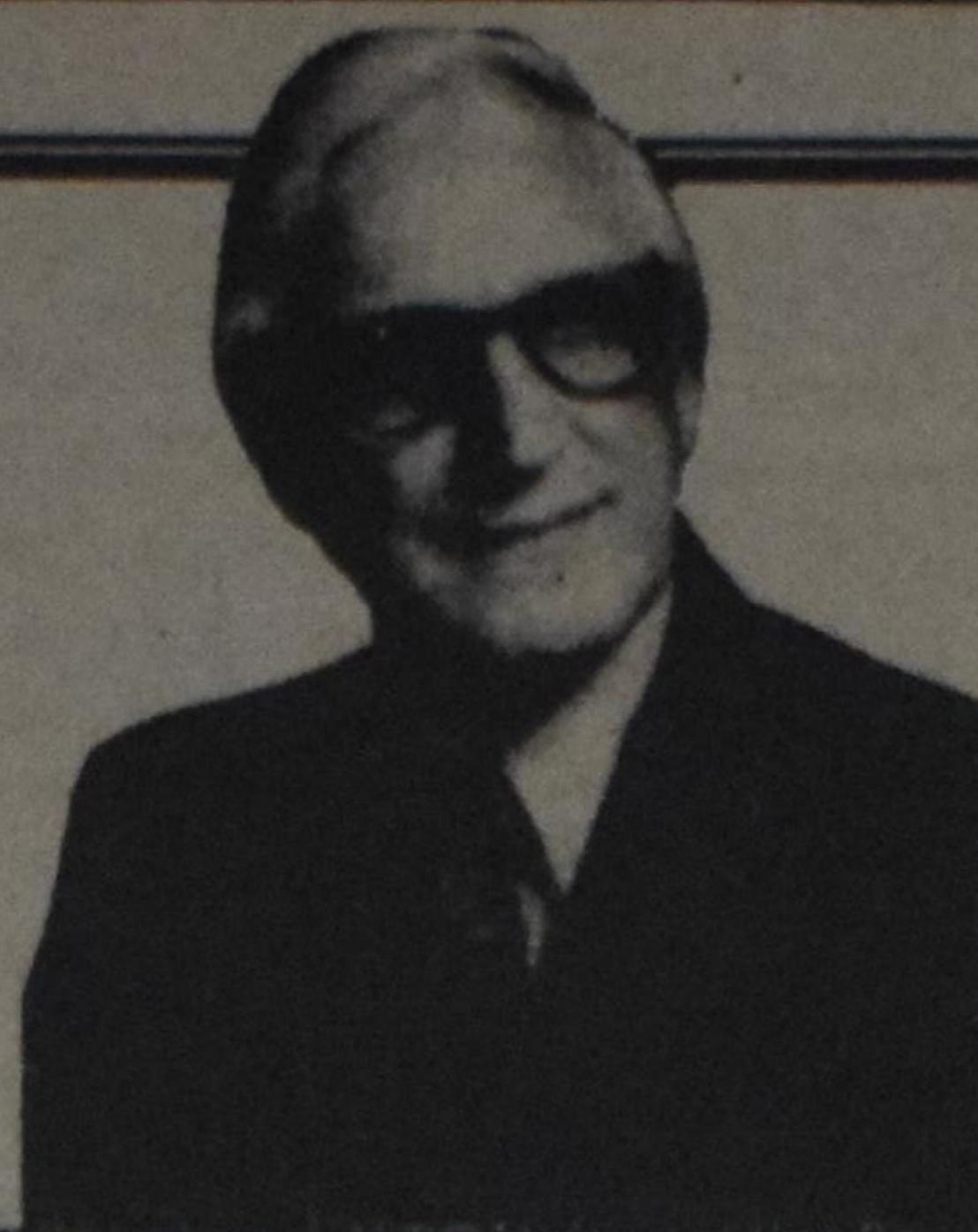
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Building for tomorrow's generation

## Evangelism Today

by Rev. Wesley Smedes

### Biblical Evangelism



Each congregation must discover for itself the best way and the most effective methods to be the channel of God's saving grace to the community where the church is. That way will be determined by many factors — the community in which the church is located, the needs of the people around the church, the gifts of the people in the church. It is important to remember that there is no one strategy or one method.

Whatever strategy a church uses, there are certain guidelines that give direction to the church's outreach to the community. Synod in 1979 has adopted some excellent guidelines for Christian Reformed churches.

The very first guideline — and it should be first — declares that Biblical evangelism is evangelism that has to be done. Evangelism must be performed in the right way and for the right reasons, but it has to be done. We who

go under the banner of "Reformed" ought to be engaging in evangelism with the greatest of enthusiasm. Our denomination — because of who we are and what we say we believe — should be a model to other denominations of evangelistic endeavours. The Christian Reformed Church should be setting the pace. Everything about our Reformed faith calls us to this.

That anyone of our churches could be lukewarm or indifferent to evangelism and still claim to be "Reformed" is a puzzle. "Non-evangelism" and "Reformed" are contradictory terms. It is like a church saying it is "Reformed" but having no concern for the instruction of its covenant children.

Thus synod has said: To be Biblical in evangelism — which we are called to be if we are faithful to our Lord — we must be doing it. Not to do evangelism is to be unreformed and,

more seriously, to be unbiblical.

Second, those engaged in evangelism should also be engaged in *unceasing prayer*. This guideline recognizes that we are God's instruments called to report the great things God has done and will do to save people, but it is the Holy Spirit who must bring others to salvation. The Holy Spirit must open the eyes, unplug the ears, and energize the wills of people. We do the reporting; God does the saving. This awareness brings us to our knees, asking God to make us effective instruments and to open hearts to the gospel. The effectiveness of our evangelism endeavours will be commensurate with our praying. God does answer prayer.

The church's concern for its community and its desire for the salvation of people where the church is should be evident in the congregational prayer. Also, when the youth meet, the choir rehearses, the ladies gather, the couples hold their meetings, the consistory assembles — whenever groups are gathered and prayer is offered, the work of evangelism and the desire for unbelievers to come to Christ should be remembered. It would be helpful if a group gathered before each service to ask God not only to build up the believers but also to bring the lost to Jesus.

Some churches may want to consider establishing a midweek prayer service.

I would like to make a suggestion relating to prayer and evangelism. Each of us could make a prayer list of a

person or persons about whom we are concerned. This should be brief. One or two or three names at the most. Each day remember that person or those persons by name. Then ask God to make you available to witness to that person about Christ. It is surprising what could happen if we all did that very simple thing.

The third guideline is that the gospel — the good news of Christ and Him crucified — must be *clearly articulated*. In other words, the gospel has to be put in plain, simple language that people can understand. The man on the street doesn't understand "church" language. It is foreign to him. And so the gospel must be made understandable to him. God did that for us. He came down to us, lived among us, and made Himself known in the language of the common person. When Jesus spoke, He didn't use the language of scholars; He spoke in the vocabulary of the man on the street. We must do the same.

Incidentally, if we are going to learn to articulate the gospel clearly, the gospel must be preached in our pulpits in "street" language. That will help everyone to relate the good news to others clearly, simply, understandably. We can only tell our story as clearly and simply as we have heard it.

To be Biblical in evangelism we must do evangelism; we must pray unceasingly; we must articulate God's message clearly. We can be sure, then, that God will use us as His instruments to bring salvation to His own.

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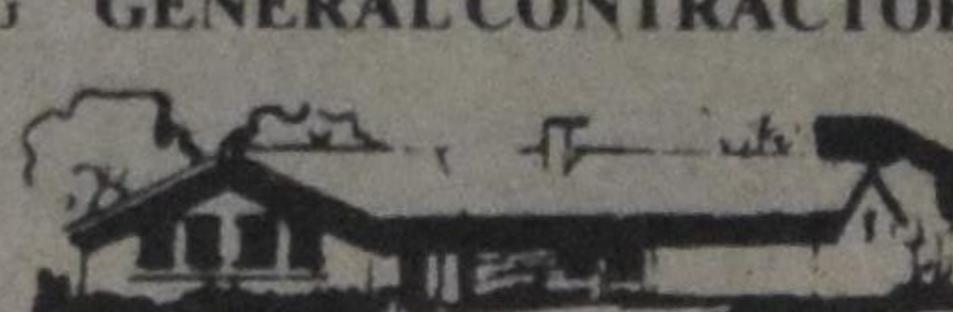
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## Missions: Ministry among many needs

by Louis Tamminga

**Rev. Tamminga is communications secretary with Christian Reformed World Missions**

"Sir, my little boy is sick. He will not eat anything. Can you please loan me 50 pesos for medicine? I will pay you back at harvest time."

"The school tuition of our daughter is overdue and now the school won't let her take her exams. Could you help us?"

"Every day I go to the river to pull kang kong (a spinach-like vegetable) and carry it home through the rice paddies. It is so hard to find enough food for our twelve children. I can't get a job anywhere."

"We both have tuberculosis and can't work. Our four young children are staying at relatives and neighbours."

These are some of the things people tell missionaries Henry and Judy De Vries who work in Iloilo City, the Philippines.

Mission work is not as simple as it may sound to some. We sometimes assume that missions consists of telling people about Jesus Christ, call them to accept the forgiveness of sins through His blood, and encourage them to commit their lives to Him in service. But all that, even though very fundamental, is

only part of the missionary's task. He must also help the people to work out that salvation in the daily situations of life, in the many relationships that people sustain among each other.

In this fallen world these situations and relationships have become incredibly distorted and mangled by evil all around. People under great economic pressures in the struggle for survival manipulate relationships, they "take" each other for what they can get. If there is nothing to get there is no relationship. "I'll help you if you help me; if you have nothing to give, I will not give you anything."

When people accept Christ they learn to relate to each other God's way. God's love is unconditional. He did not give in order to get. He loved sinful people so much that He gave His Son. Romans 5:10 is astounding to them: "When we were enemies, we were reconciled to God by the death of His Son."

The missionary must show in word and deed that, because of Christ, he loves those to whom he preaches, is

willing to help where he can, without anything in return. He gives of himself, no strings attached.

Such help, such concern, is a parable-in-action of God's grace. Where this self-sacrificial mercy is accepted, relationships begin to heal. People help each other and care about each other.

The DeVries' in Iloilo City in the Philippines are witnesses of that miracle in their growing church. Problems remain, and plenty of them. Sometimes there are setbacks. But God's grace transcends barriers. Spiritual health does its restoring work among people and in complex situations. In the harshness of an impoverished society that congregation is a beacon of hope and goodness. It shares the gospel of salvation, spanning all human existence, both in word and deed.

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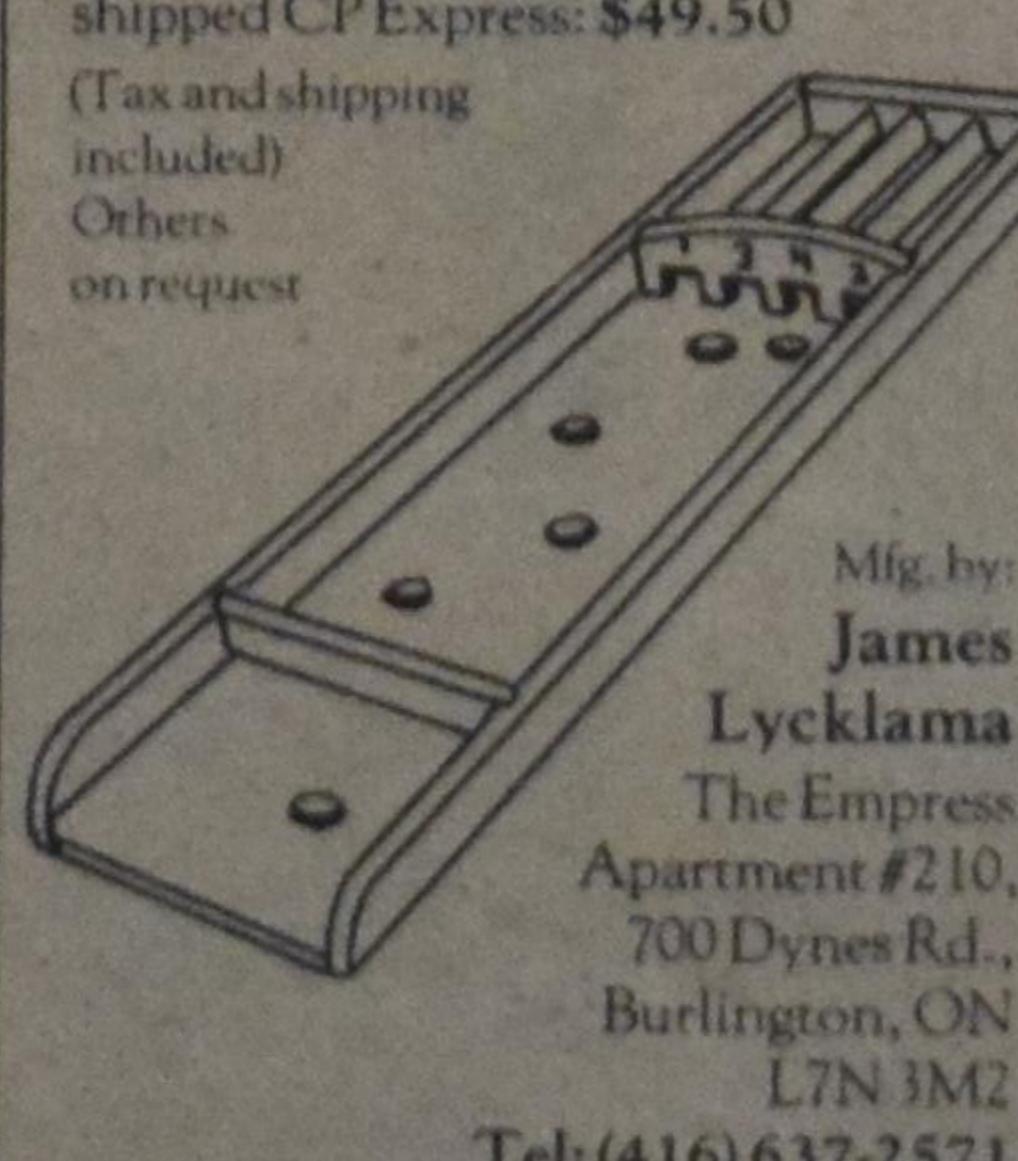
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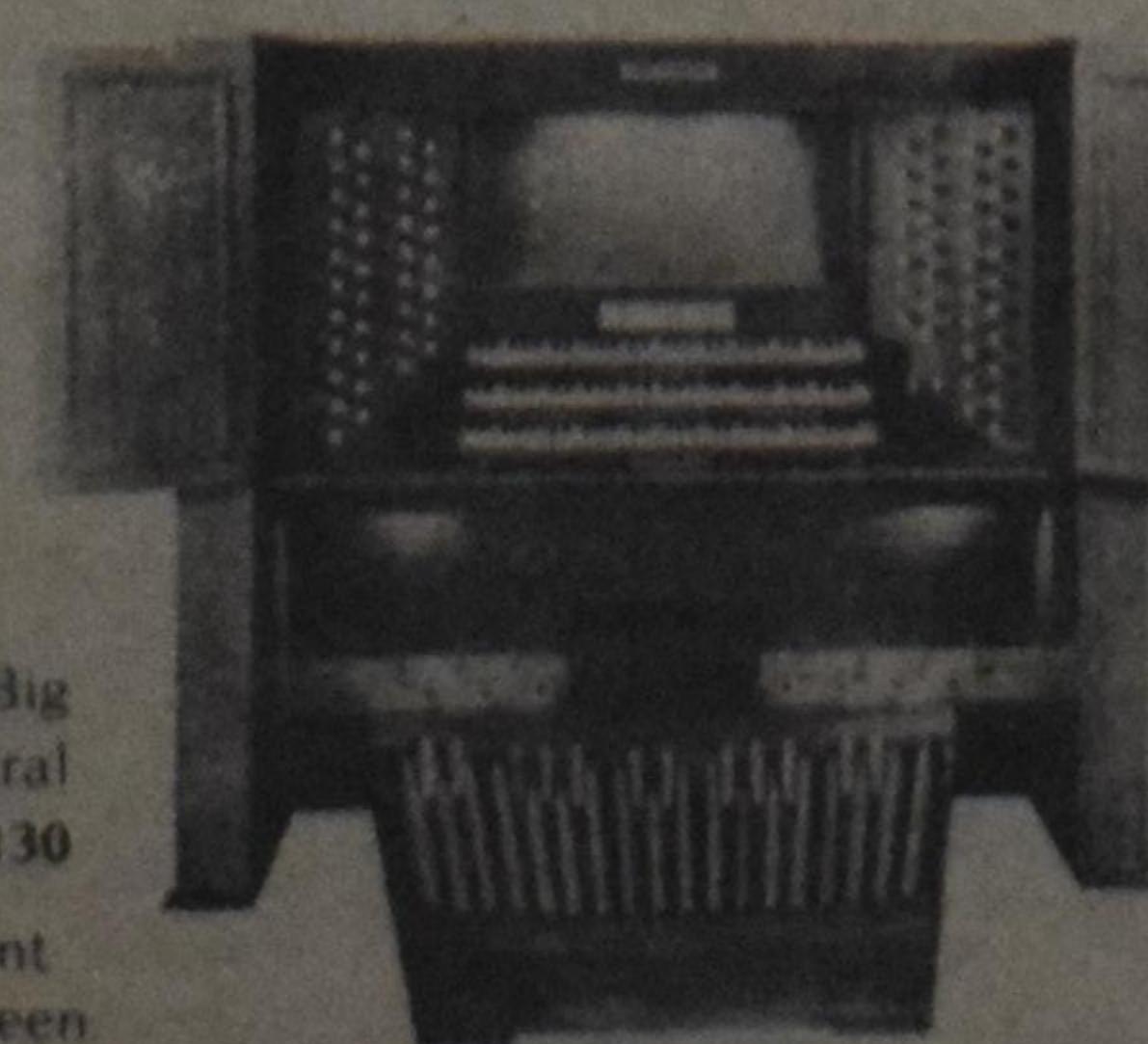
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# Education

## Notes on campus life

Universities in the eighties might be defined as places where heels grow taller and beards grow smaller. The *National On Campus Report* informs us about a study made by Dr. J. H. Foegen at Winona State University. Here are some of his results:

Clean-shaven students accounted for 56% of those men graduating, compared to 45% in 1978. Only six percent sported both beard and mustache, down from 12% a year

ago while 37% wore a mustache only, up slightly from last year's 35%. These figures could back up national surveys which show a growing conservatism among college students, or could be the result of a successful electric razor promotion at a Winona store.

Shoe styles of women graduates showed little change over last year, the first year they were observed by Dr. Foegen. Forty percent of the women graduates still braved

the platform stairs wearing high heels of at least three inches. Half of those participating chose more conservative heels, up 9% from last year, while a very practical 10% wore flat shoes.

The same 106th issue of this *Report* also tells us that coffee can help, but not always.

Coffee can help extroverted people perform better on tests but has the opposite effect on introverts, say two Northwestern University psychologists.

The professors say that by drinking a cup of coffee just before taking a test, outgoing people received better marks, while shy students tended to receive worse marks.

Finally, and this on the more serious side, the *Report* confirms what some Christian counsellors have been telling students for many years.

Cohabitation doesn't prepare

couples for marriage, according to a University of Wisconsin-Platteville professor. Live-in partners often drift into their relationship and have no conscious commitment, says Professor Ray Short, while individuals who court each other and make such a commitment have a better chance at a successful long-term relationship.



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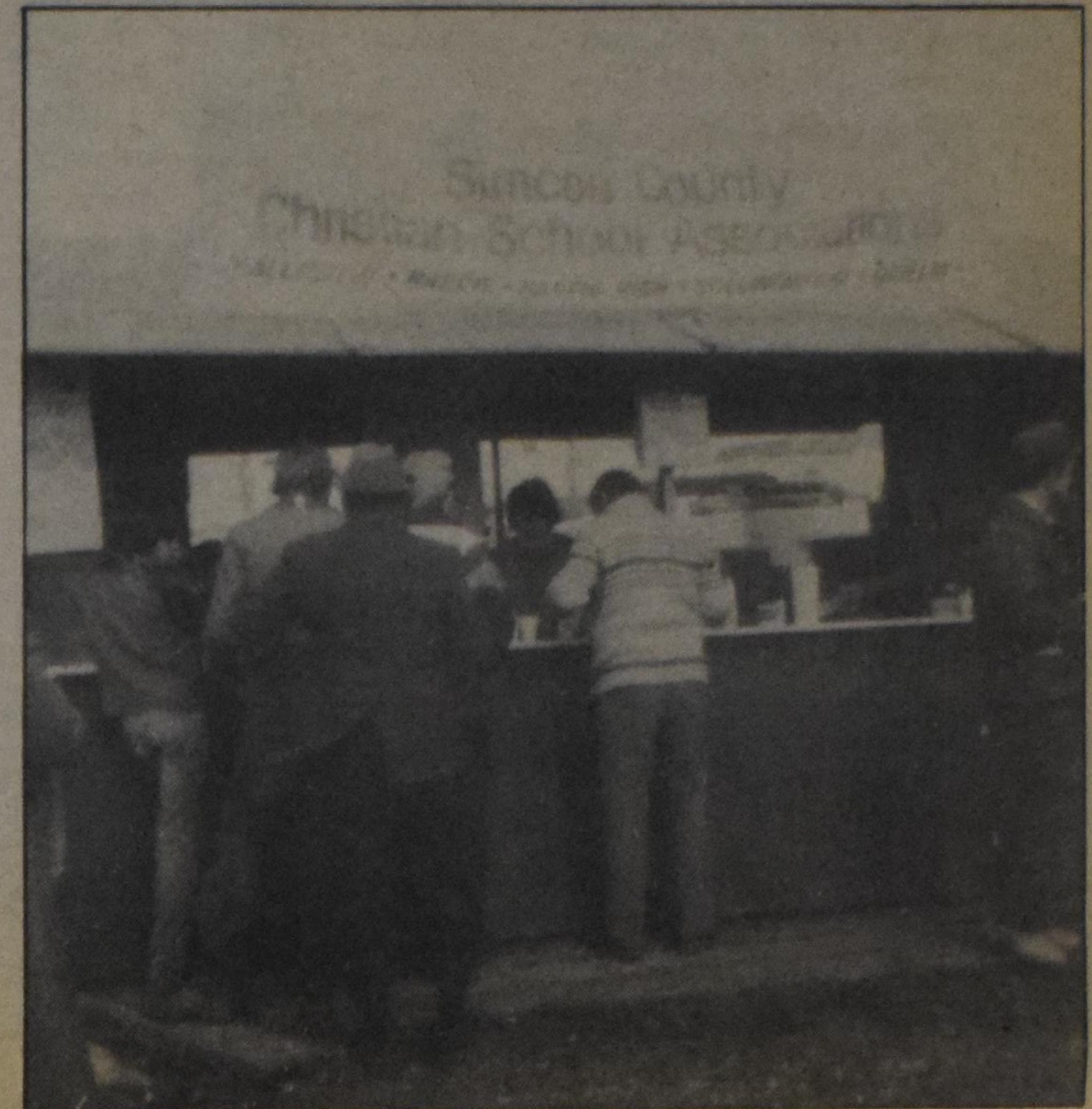
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**PIE PLEASE:** Five Christian schools in Simcoe (Ontario) County manned a fast food booth at the Ontario Plowing Match held in Barrie. Christian schools from Alliston, Barrie, Collingwood and Orillia each looked after the booth for a day and each school supplied 250 pies. Together the schools raised \$2,000 for their efforts.

## Tuition rates are comparable

College tuition is spiraling while government financial aid dwindles. Reformed Bible College tuition is set at \$2120 for the current academic year. Adding campus housing and books, the total cost estimate is \$4200.

Recent studies show that the average annual cost of private college undergraduate studies is \$6885. Even the government sponsored public

colleges have an average cost of \$3873. This comparison shows that Reformed Bible College as a private, accredited college provides education at cost which is competitive with other institutions. For the small cost difference between RBC and many state schools, the benefits of a private Christian college are well worth the difference.

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# 1981 Fall Book Issue

November 13, 1981

## Counselling in obedience

by H.C. VanDooren

I was first attracted to psychiatrist Dr. John White through his book, *Parents in Pain*, and then followed him through other books he had written. The assignment to interview him by phone was a welcome opportunity. My only regret is that I could not meet him in person. Yet the encumbrances of telephone communication did not prevent me from savouring a small part of Dr. White's engaging personality and his clear insight. He spoke to me as if we had known each other for some time; yet I felt far from being his equal. I stand amazed at how much God has blessed this man with the talent to show the greatness of God in both his writing and his professional practice.

My approach to the interview was influenced by a number of personal dilemmas around the issue of the role of the Christian counsellor in the church community. I have been distraught at the crustiness of elders and deacons, and their suspiciousness of the counselling profession. On the other hand, I have been equally concerned about Christian counsellors who seem to desire to establish competition on the same block, and others who will appease officebearers just enough to keep them off their backs, so they can dabble in their clients' psyches to their own hearts' content. Dr. White has reinforced my conviction that there is a great need for Christian counsellors and, even more, the importance of a close respectful working relationship among counsellors and the special offices in the church.

Dr. White was born in Liverpool, England, and was reared in Brethren assemblies. After he graduated from medical school, he served as a medical missionary in Latin America and became Associate Director of the International Fellowship of Evangelical Students. Following further studies, he located in Winnipeg where he established a professional counselling practice, and became a professor of psychiatry at the University of Manitoba.

A transcript of my interview with Dr. White on October 30 follows.

**VanDooren:** When I initially began reading your book *Parents in Pain*, I was tired of reading Christian self-help books with their odd mixture of pop psychology and Christian faith. Your book was different.

*Parents in Pain* emphasizes "doing what is right" and the importance of prayer. I wonder whether this might have the impact of delaying involvement with a counsellor. How do you nurture an awareness of when special help is needed?

Hank VanDooren is Director of the Child and Adolescent Services Clinic of Hamilton/Wentworth Regional Health Unit, Hamilton, Ontario.

**Dr. White:** In this book I did try to call attention to the kinds of help available, and how to sort them out for parents when they need to go for help. Underlying my feeling about the first part of your question is a feeling that the need for counselling in the church has arisen because the church is not functioning as a church. If it were, the need for counselling would diminish. Perhaps the church has produced a lot of band aid solutions to the problems.

**VanDooren:** I'm impressed by a conflict which relates to the position of officebearers and people seeking counselling. In the Reformed church, which I attend, a great deal of emphasis is placed on the officebearers. Yet, I find that people with problems will sneak off to a counsellor, and not involve their consistory.

**Dr. White:** I wonder what this says about the people who are in office.

**VanDooren:** For sure, and it also says something about "training" and "equipping" in the way Paul discusses the matter in Ephesians.

**Dr. White:** Yes, I have very strong feelings about what Paul says in the New Testament, indicating a much greater degree of mutuality in relation

to what we are talking about. If we functioned more in this way, a lot more problems would be solved. Perhaps what we should have is a greater insistence on the parent role, and the training of parents in their responsibilities.

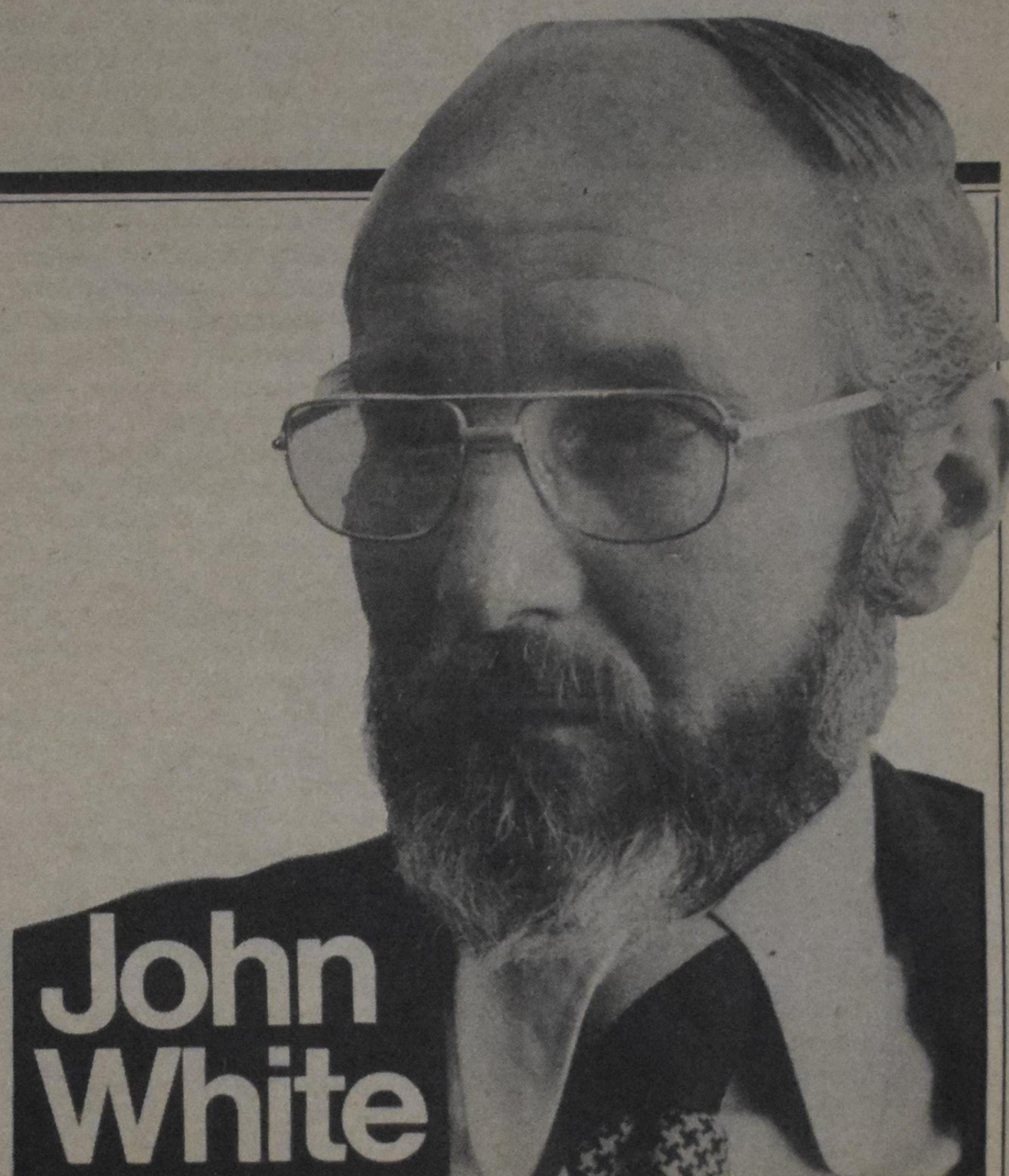
**VanDooren:** I have also encountered the situation where the real problem is softened by calling it a psychological

problem, when it is clearly a matter of disobedience on the part of the parents. And a case of disobedience certainly should involve the consistory, I would think.

**Dr. White:** Yes, I agree.

**VanDooren:** I have a question which relates to your book, *The Cost of Commitment*, which I really enjoyed.

*Continued on page 3*



John  
White

## A portrait of the artist as middle-aged man



BRIAN WILLER MACLEAN S

by David L. Jeffrey

Mordecai Richler seems to have a taste for epigraphs. His long awaited novel, *Joshua Then and Now*, nine years in the gestation, takes its

David L. Jeffrey is professor of English at the University of Ottawa, Ontario.

*Joshua Then and Now* by Mordecai Richler; McLelland & Stewart, Toronto, ON, 1980; hc, 435 pp.

epigraph from W.H. Auden. So also does *St. Urbain's Horseman*. The earlier epigraph comes from Auden's poem "September 1, 1939," and sums up Auden's terse reflection on the unpreparedness of his generation for the spiritual crisis forced upon them by World War II. The impending crisis, as the poem, serves to galvanize in Auden a sense of his own duty, his artist's hope for a creditable vocation. Richler quotes only the last stanza as epigraph, but the penultimate verse as context may help to illuminate the affirmation:

"All I have is a voice  
To undo the folded lie,  
The romantic lie in the brain  
On the sensual map-in-the-street  
And the lie of Authority  
All lies building up to the sky,  
There is no such thing as the State  
And no one exists alone;  
Hunger allows no choice  
To the citizen or the police;  
We must love one another or die."

"Defenceless under the night  
Our world in stupor lies;  
Yet, dotted everywhere,  
Ironic points of light  
Flash out wherever the Just  
Exchange their messages:  
May I, composed like them  
Of Eros and of dust,

Beleaguered by the same  
Negation and despair,  
Show an affirming flame."

*St. Urbain's Horseman*, despite this slightly presumptuous and melodramatic citation, deserves to be regarded as one of Canada's finest novels. And it proves consistent with its epigraph to this degree: its own prophetic voice is a warning against the "romantic lie in the brain" as much as against the inevitable falling bombs, and its concluding vision is hopeful, despite "frailty" and "dust."

The epigraph to *Joshua Then and Now*, by contrast, comes from the first stanza of an earlier poem by Auden, "Lullaby" (1936).

"Lay your sleeping head, my love,  
Human only, faithless, cringe  
One and leaves burn away  
Individual beauty from  
Thoughtful children, and the grave  
Proves the child ephemeral;  
But in my arms till break of day  
Let the living creature lie,  
Mortal, guilty, but to me  
The entirely beautiful."

Subsequent verses go on to make of a night's illusion life's only light, its "ordinary swoon" anesthetic against  
*Continued on page 4*

## Editorial

Mordecai Richler and John White may both be Canadian authors, but the material they produce is vastly different in form, content, appeal, style, and in every other way. Normally one would not even mention them in the same sentence. We do here. Our Fall Book Issue deals with both, Richler the fiction writer and White the psychiatrist/writer, because both share the talent of writing given them by the one who is no respecter of persons - evidence of common grace Reformed folk might say. Both are called prophets of our time of our Canadian society, though their messages differ greatly. We have decided to deal with both in an attempt to cross that vague line between so-called Christian and secular literature, and we've touched on some points of literature in between.

Perhaps for practical retailing purposes there is a marked distinction between religious and secular literature, between secular and religious publishers and bookstores, although Christians will be found working in all areas. Yet even in assembling material for this issue we bumped into dichotomy. Publishers view these Book Issues as religious, as if religious people read only those kinds of books: The opposite may be true, since evangelicals are known to read more than the average person. Therefore, their advertising is somewhat limited. But in content we noted the distinction too. To ask John Bolt to write about an influential modern theologian is pretty well as clear cut a matter as to present reviews of bestsellers found on the October Bestseller list of the Christian Bestsellers Bookstore Journal. But to deal from a Christian perspective with topics such as recordings in the publishing industry, recent Canadian teen books or magazines, or books for infants means to face some difficulty in choice of material presented.

In Richler's case, many may not agree with what he has to say. They would prefer Grace Irwin. Nevertheless he is a mouthpiece for many Canadians and their sentiments. We need to know what he says as well as what White says, or what Pierre Berton says. We may not always be in agreement with their thinking, but we should be aware of them and be able to read them with discernment. Christians of all people ought to have some solid views on issues of life that allow them to read critically.

It may just be somewhat on the part of Christians to label what ought to be and that which should not, just as it may be presumptuous on the part of others to view the entire religious publishing world with suspicion, or perhaps to write it off. The distinction is a false one. Publishers who have been confronted with what is Christian and what is not, have found that out. Some might focus more on Christian or religious themes than others, but the qualities of good writing: the drama, the plots, characterization, style, mood, effective use of

description and development, the ability to relate to human experience, the honesty, the logic, word choice; all these are basic, regardless of belief. The manner in which they are used and to what goals they are employed, that makes a difference.

Read Jeffrey's article on Richler, perhaps with a dictionary at hand because his word choice varies from your own and because he lives in a world of literature. And read van Dooren's interview with John White—and the rest of material, of course. Consider what they have to say. Scan the publishers' ads books that may interest you or that may broaden your horizons. There is no way you can read everything. Be selective. I hope that after you have read the cursory overview presented here, you will be somewhat better prepared to make your choices.

Harry A. de Vries

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## Christian Morals and Ethics

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## Counselling in obedience

Continued from page 1

The point of the meaning of pain in the life of the Christian helped me understand why so many people go around looking for a cure and why they are susceptible to quick and easy solutions. Should counsellors, therefore, force their clients to develop a greater awareness of pain, and be less prepared to offer palliatives to relieve the pain?

**Dr. White:** I certainly believe that the godly counsellor will sift out what he or she believes to be the real problem. And if people are not willing to be obedient, then there is some suffering which is purely because of disobedience. We shouldn't try to shield people from it. We have to use discernment. The root of the problem is often an unwillingness to trust God in what will happen when we are obedient.

**VanDooren:** Perhaps also an unwillingness to carry the burden of what it means to take responsibility?

**Dr. White:** Yes, that's correct.

**VanDooren:** In the counselling field there is great emphasis on "prevention." I have wondered whether professional counsellors have a role here. Is it not true that prevention is provided when people become ingrafted in Christ? So then the counsellor restricts himself to a secondary role, and one that is provided at a much later stage.

**Dr. White:** I suppose the first practical question that I would have is how the counsellor gets involved in a preventive role. I feel this is the church's role, that is, to be concerned with prevention by preaching the word of God faithfully, and by being a body and a group which fosters health. I don't like people coming to consult me, and I suppose the same is true with you, when it calls for prevention rather than cure. Do you yourself see some practical solution to that?

**VanDooren:** I don't, except the idea of training the body of Christ as a whole — maybe through the offices in the church. I would be concerned if I were asked to present a series of seminars on being effective parents without looking at the other aspects of how we live in true fellowship and in faith.

**Dr. White:** I would see the picture as being, people who only consult the counsellor when the fire has gone out of control. The helping role, initially, is not the counsellor's but the church's.

**VanDooren:** I have a question about pastoral counselling in its relation to professional counselling. Do you feel that both should be combined? In your case you have certainly integrated both in your writing about life issues. What is your advice to young people who might wish to become counsellors?

**Dr. White:** That's a tough one. I am seriously disturbed by the way in which pastoral counsellors are trained. Two institutions I checked into had a series of lectures by someone who tried to effect an integration between the psychological disciplines, or the human sciences and the Christian faith. These did not appear to be very good integrations. The other thing that disturbs me is that their clinical or practical training was given in a public institution, where they were under the direction of un-Christian humanists who were dazzled by pop-psychology, and did not aid in the integration, and

were too much fascinated by something not worth talking about.

If you ask me how to advise our young people, I shake my head. I can only say that perhaps you should major on scriptures rather than anything else. That doesn't tell them what good things a counsellor can do or what good things one can get from the human sciences. Integration is certainly critical, but I don't know of any place that provides it — to help people achieve integration.

**VanDooren:** In my own case I have wondered at times whether I should not have started in theology and ended up in counselling, rather than the other way around. I do find that I am being drawn more and more to fleshing out my small fund of knowledge in theology. In a sense, counselling is my profession and theology is a hobby. Perhaps it should be the other way around.

**Dr. White:** Well, I don't know. I think that that is safer than the other. I'm in the same position as you are. I have no formal training in Bible or theology — just what I picked up and learned on my own. As I look at counsellors, physicians, psychiatrists who are really effective — spiritually and in every other way — I find generally that the humanities or the human sciences was their profession, and theology their hobby. A case in point was Martin Lloyd-Jones who has

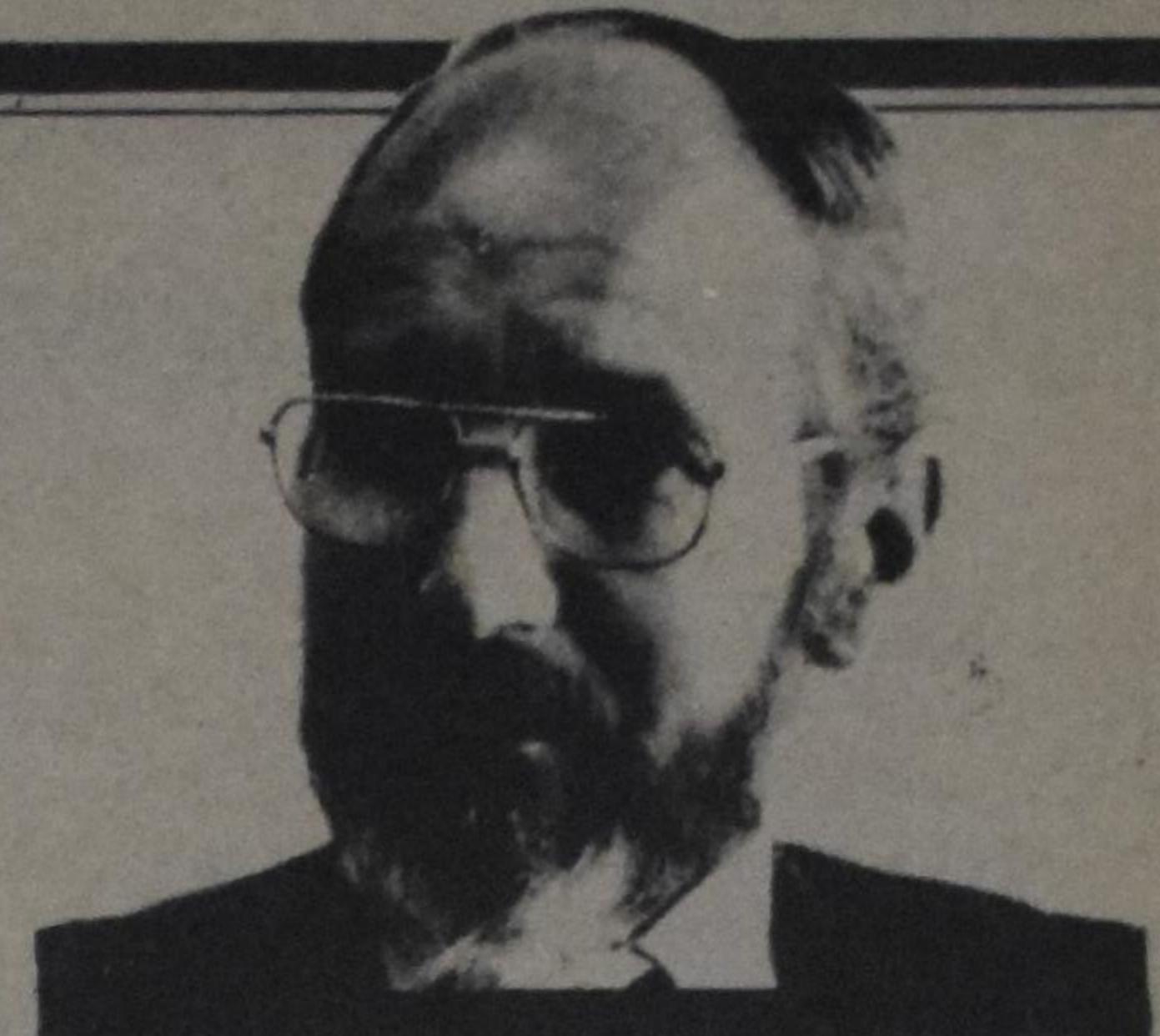
had no theological training whatever, and ministers and theologians come to him for counselling.

**VanDooren:** You are proving to be a prolific writer. Are you planning more books?

**Dr. White:** I am working on one which I hope will be out in the spring. In this book I will talk about the relation between mind and body, and how this duality can be encompassed and about the relation between the demonic and the sinful and so on. It will also offer a look at paradigms for depression, combined with neurophysiological findings, and how a Christian should come to terms with all of this. I think that kind of information is needed for pastors rather than certain books which have a too simplistic view of sin and life in general.

**VanDooren:** I've been impressed by the "Greek view" and the "Hebrew view." Are you proposing that we return more to the Hebrew view?

**Dr. White:** Yes I am. I would add that I also find the Hebrew view in the New Testament. I don't accept that the Hebrew view is only found in the Old Testament. It's a case of us reading into the New Testament that which has come to us from Aristotle, Thomas Aquinas and so on. The emphasis on the wholeness of man and the importance of a bodily resurrection is quite clear in the New Testament.



**VanDooren:** I am interested in how you became involved in writing children's books. Were you interested by certain writers. Of course, the one who comes immediately to mind is C.S. Lewis.

**Dr. White:** It's proved an embarrassment actually. I was writing initially, without any thought of publication. I read Lewis' books to my own children, and I was getting rather tired because I have five children, and I didn't know how I was going to get through the whole bunch. Because I was writing other things at the time, my children challenged me to write them a story. They said it must be like Narnia. So, without any serious thought in my mind, I began to do it for fun. What happened next was that my publisher caught wind of it and asked to see it. He was so keen on it that he wanted to publish it. I gave way to my vanity and let him do so. So when people say, "He's copying Lewis, who does he think he is," they are perfectly right. The first book was horribly written. The second one is much better from a literary point of view. I'm planning a third one. Where I will go from there, I really don't know.

### Books by John White

**The Fight;** Intervarsity Press (IVP), 1976; pb, 230 pp, \$5.65.

John White takes us on an ultimate excursion through the basic areas of Christian living, such as faith, prayer, temptation, evangelism, guidance, Bible study, fellowship, and work. The book is not a profound theological work, neither is it intended to give a complete apologetic of the Christian faith. The author professes a great hunger to show what is important in practical Christian living. *The Fight* reflects White's warmth and sensitivity, and, as he states in the closing pages of the book, he has a real desire to reach through the pages of the book to touch us all. But this is a selfish desire and, for John White, it is even more important that we fix our attention on Christ rather than each other.

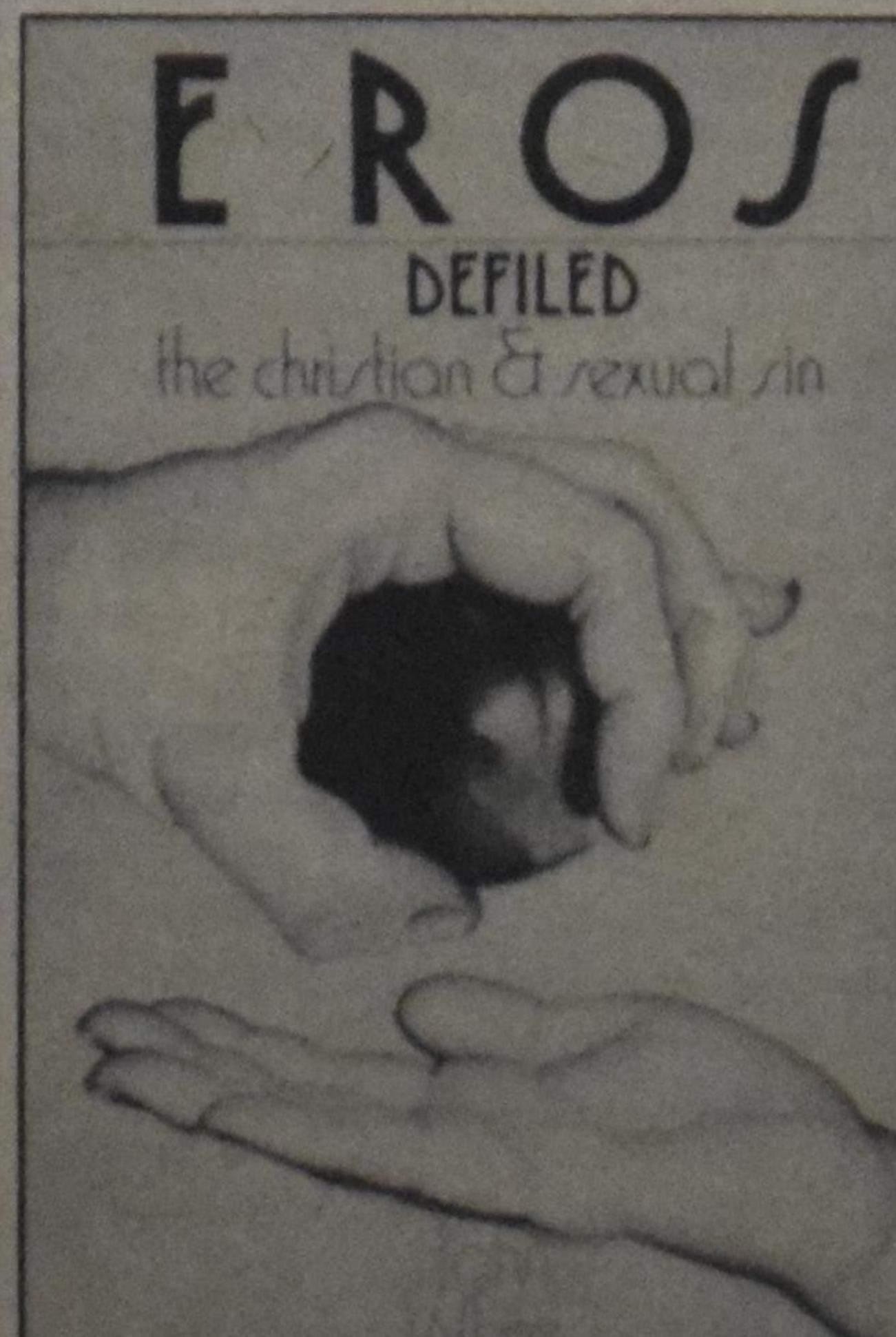
**The Cost of Commitment;** IVP, 1976; pb, 89 pp, \$2.95.

In this small work White seeks to enrich the meaning of suffering by describing the implications of committing oneself fully to Jesus Christ and the things that are above. This is not a pitch for a euphoric other-worldly focus, even though the author does insist that we could be more heavenly minded. There is a great deal of realism in White's statement that "Christ did not call you to a suburbia and a mortgage but to a gibbet and a crown of glory." It is proper that Abraham is used as an example of the process by which a child of God is brought to a commitment. The book is too small to offer a full statement on the meaning of suffering and the Christian commitment, but then Dr. White probably wanted to stir us out of our complacency.

**Daring to Draw Near;** IVP, 1977; pb, 182 pp, \$4.95.

This is not only a book about prayer,

but it is much more a book of what happens to people when they pray. The people referred to in the book are all the great people in the Bible: Abraham, Jacob, David and others. Since they are all portrayed in their humanity, they provide examples for our own lives. The title, *Daring to Draw Near* is aptly chosen. White never tires of drawing pictures of the fearful Christian assembling all his fragments of courage to encounter his creator. He helps us to be more convinced that, when we submit to God, we will revel in the sweet breath of his good favour.



**Eros Defiled;** IVP, 1977; pb, 169 pp, \$5.65.

This is a bold book which challenges

In addition to these books Dr. White has written two children's books: *The Tower of Geburah* and *The Iron Sceptre*. They are published by Intervarsity Press as well.

us to drop our false piety of rejecting the sinner as well as the sin. White has no difficulty calling a spade a spade, and he does not fall into a trap of calling sexual sin an aberration which can be made an object of fascination on the psychiatrist's couch. Having established his own moral position early in the book, White makes a strong appeal for greater compassion and care in dealing with sexual sin in the context of love and forgiveness.

**The Golden Cow;** IVP, 1979; pb, 175 pp, \$4.35.

John White is capable of expressing a wide range of emotions. This is his angry book. He is angry at the way Christian organizations have compromised their integrity and their loyalty to their Lord by playing the role of harlots. In turning to a worship of security and social acceptability, he writes the church is running the risk of worshipping the golden cow of materialism and success. While the church presents herself as a "hussy," God, in the example of Hosea, has not abandoned her, and he will take his bride back and remove her shame.

**Parents in Pain;** IVP, 1979; pb, 244 pp, \$6.25.

This is a well-balanced treatise on the plight of Christian parents with problem children. The author's own practical, personal, and professional experiences give the book a high credibility rating, but the real impact is the strong biblical emphasis underlying the book. Dr. White is wary of embracing certain techniques because they work. The important thing is to do what is right and to be aware of God's will through a thorough understanding of his word, and a good understanding of both our responsibilities and our limitations as parents.

## A portrait of the artist as middle-aged man

*Continued from page 1*

the fear of a darker daylight. For Auden, the "Lullaby" came early; his wartime call to vision heralded a later, stronger mood and voice. But for the Richler of *Joshua Then and Now* these same two "resolutions" seem to have evolved the other way round.

All the hallmark moods of Mordecai Richler, to be sure, are found in *Joshua*: alienation, expressed with poignancy—or as paranoia; cynicism, ranging from a jaded self-sufficiency or unbridled bitterness; cultural disaffection, illuminated with topical ironies or shadowed with topical farce. But his readers would want to believe that the centre of Richler's artistry, then and now, has always been more than the projection of mood.

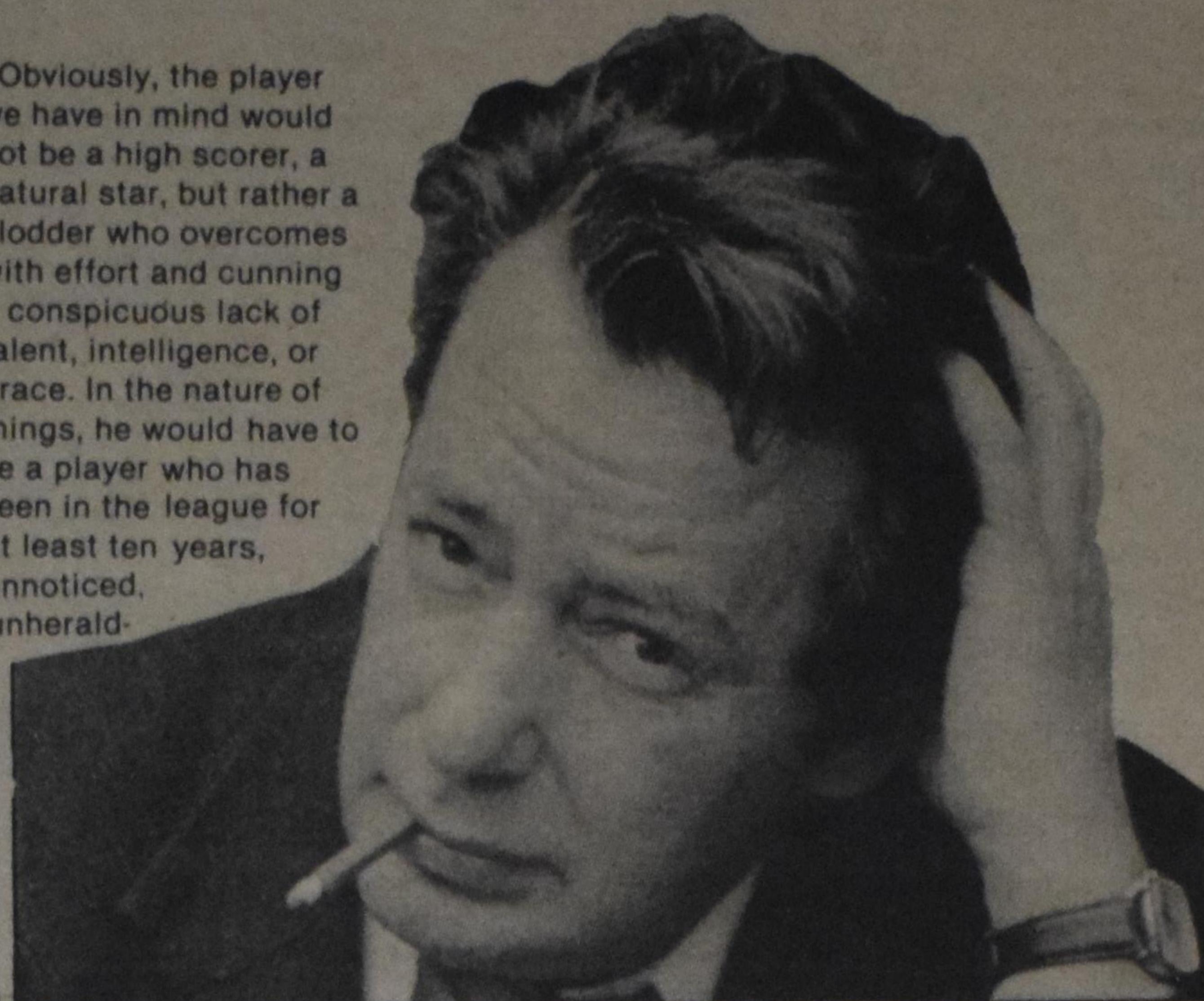
Richler's capacity to portray character has always been one of his chief strengths. In this book, Reuben, Joshua's father, is reminiscent of the strength. A hard-time boxer-cum-enforcer authority figure, street-wise and toughened by defeat as much as by victory, Reuben might tempt a comparison with Issac Babel's "Benya Krik from Odessa." But Richler's character is kinder, his novel's chief expression of humane wisdom, a gentle standard against which other characters are implicitly measured. If Reuben becomes Joshua's most convincing psychological authority, it is partly because his wisdom (garnered from pulp novels, racing forms, and a dog-eared copy of the King James Bible) seems to juggle together past identity and present life more convincingly than any other counsel his life affords. And this is important to the novel, for in it son Joshua's life as a writer unfolds as a continuous but unfulfilled quest for a higher wisdom, cause or authority.

Much other characterization in the book is less well delineated; even where some of the shading is colourful, the effect is curiously pastiche. Richler's general cynicism too often overcomes his sense of control and proportion; in character clichés or general denigrations he shows here less of the fine tuning that we had come to expect from him after *St. Urbain's Horseman*. Surely negative definition is not without its peculiar advantage. Richler's best characters are often defined negatively, and they usually serve his satiric and ironic purpose very well. But in this novel even Joshua's most intensive oracles against critics, publishers and other writers are far less as satire than they purport to be—where the Jake of *St. Urbain's Horseman* could (with economy) strike to the heart of foible with a laser beam, Joshua's rhetoric, like his rage, seems lightless.

His readers know that Richler's social satire can be wonderfully entertaining. In the present book, the William-Lyon MacKenzie King Society (of which Joshua is Secretary and charter member) is in fact a fair index to Richler's reach. For Richler, King is the apotheosis (an idolized form) of a mindless and formless spirituality. He is an operator like Reuben, but without any earthy authenticity wherewith to salvage his contribution to the human comedy. (Or perhaps Richler would say, the human farce). When Joshua's friends decide to open their annual William Lyon MacKenzie King Award to an NHL hockey player, it occasions a bitter attack on Canadian institutional identity, symbolized for the group not so much by the hockey player as by King himself. To wit:

"Obviously, the player we have in mind would not be a high scorer, a natural star, but rather a plodder who overcomes with effort and cunning a conspicuous lack of talent, intelligence, or grace. In the nature of things, he would have to be a player who has been in the league for at least ten years, unnoticed, unherald-

BRIAN WILLER MACLEANS



ed, but persevering. The fellow we have in mind speaks when the referee has his back turned, trips an opposing player if he can get away with it, but unfailingly backs down from a fight. Preferably, he would be a man who respects his mother even more than the coach, and has a firm faith in the world-to-come. If he is on the ice when a goal is scored for his side, he argues for an assist on the play. If he is on the ice when a goal is scored by the opposition, he promptly disowns responsibility. Above all, he is a vengeful winner and a sore loser. He has not close relationships with any of his teammates. Loyalty is unknown to him. Forced into a quick decision on ice, in the heat of play, he neither opts for the possibility inspired but risky choice nor stands tall and resolute on the blue line. He avoids making any decision whatsoever, heading for the safety of the bench. All the same, when many a more talented player has retired, legs gone, or has been removed from the fray in his prime through injury, our MacKenzie King Memorial Trophy winner will still be out there skating. Skating away from trouble. Persevering."

"If all the dead-pan social satire in *Joshua* were thus evenly controlled, even as farce, the book would be better than it is. But because the overall quality is too variable and the tone as the focus too diffuse the protagonist's protested contempt for Canadian cultural establishmentarianism, and the novel's trendy incorporation of current events (such as René Levesque's notorious motor accident) seem finally facile or flat-footed.

Part of this loss of novelistic definition, or forgetfulness of the necessary subservience of a joke en passant to the tenor and structure of the whole story, arises from Richler's refusal to maintain a sufficient distance between himself as novelist and his protagonist—also, of course, a novelist. *Joshua* is made to be so explicitly analogous to his immediate author that we are scarcely able to determine where it is one voice leaves off and the other begins. Finally, the presumably intended fusion is actual confusion, acquiring in *Joshua* the character of a basic weakness rather than any central strength. It gets harder and harder to make much of Narcissus.

Perhaps it is not accidental that the sharpest characterization in this book derives from the "Then" and not the "Now" of the persona's self-perception. The remembered dialogue between young Joshua and his father-in-law Senator Hornby—biting, zesty, perceptive and precise—is perhaps the best single passage in the novel. In it we watch perception change—initial prejudice yield to insight, then to

respect and delineation of character, as father-in-law Hornby acquires a stature sufficient that, when he is slipped in at the "end" of the book, he can second father Reuben as a palpable authority in Joshua's ambiguous cosmos.

*Joshua* is presented to us as a man who clearly needs authority—or at least covets the assurance it might afford—yet who, of course, incessantly rejects any authority other than his own wilfulness, whether in family, marriage, culture or politics. Authority-less, he is identity-obsessed, charged with the urge to define and redefine his own character in almost purely negative terms. Like so many writers of the period just before him, he idolizes the opportunity for identity and the authority of righteous cause seemingly afforded by the Spanish Civil War; yet born too late to participate, he finds himself, as a pilgrim to Ibiza and Cordoba, even more clearly than his predecessors searching for identity in the wrong place. For the real object of *Joshua*'s quest is a shared identity such as might transcend the soiled and tawdry cultural language he knows, something which could take him out from under the weight of his own fragmented life with its ambiguous patrimony of Canadian nationality and Jewish heritage. He yearns, "for an inheritance, weightier than the construction of a transcontinental railway, a reputation for honest trading, good skiing conditions."

*Joshua* is a man bitterly disappointed by secular history, yet frightened of his spiritual history. The (Jewish) tribal history which fills his memory is not a history with any hope for the future: *Joshua*'s is not the history of his people's Covenant, but of their exile and diaspora. And this more acute memory is what drives his quest for a comfort which allows that only in faded recollections will any light for his cultural imagination still flicker. The tutelage at Reuben's hands shadows a reality not quite grasped; the synagogue is always just beyond the reach of pride and habit. In Ibiza *Joshua* tells us plainly that he longs for a home, a commitment, a promised land—yet he is unable by language to apprehend the cause of his own "unbidden tears" when a sephardic Jew he does not even wish to meet proclaims his own secret, his identity: "Shema Yisrael..." ("Hear O Israel, the Lord Thy God is One God").

It is the drive for identity and authority in *Joshua* which most clearly bids the reader to accept the invitation

in Richler's epigraphs: to search for the illumination of texts behind his text, for the sub-texts which condition his understanding. Auden's poems, I have suggested, serve to undergird our perception that *Joshua Then and Now* describes a movement away from hope—even that hope intuited merely in ironic points of light—toward negation and a despair which can be mitigated only by the transient negotiations of dark hours.

But lest we make too much of small matters: it is clear that the Auden epigraphs are merely sub-textual beacons and not by any means either novel's most important textual signal. For that, from the title to the conclusion, Richler requires us to conjure with no less imposing an authority than Reuben's dog-eared King James Bible.

How much less is *Joshua* than the characterization Richler is capable of—how much less is Richler, now, than his own imagination of *Joshua*, then? At the end of the novel one still wants to ask the novelist: "Who was *Joshua* anyway?" And in the answering we could come, perhaps, to the most difficult irony of all, irony which rises from that which is deliberately left unsaid. *Joshua*, the volunteer who fearlessly reconnoitered a land of strangers; *Joshua*, the imaginative survivor who took refuge in a house of harlots, but even there kept fast to his purpose; *Joshua*—at the sound of whose trumpets the walls of the city shook and crumbled; here presumably is a figure from Judaic history who is best known for drawing a line between two options, firmly, for the sake of defining both authority and identity. It was *Joshua* who said, "...choose you this day whom ye will serve; whether the gods your fathers served...or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (*Joshua* 24:15).

Here, surely, are accessible footnotes for readers of Canadian fiction. Yet in this novel the invocation exists not, as in Sinclair Ross, to herald a negative choice, but by the irony of opposites indicates that there has been really no choice taken at all. If the truth of the citation of the William Lyon MacKenzie King Society is intended to mirror the imagination of Richler's Canadian readers, in this book the image actually reflected is the artist's own. It is a split image, finally unable to be faithful to either species of ironic discourse—those celebrated points of light, or his own too-much-protested wish for the soul's dark night.

In the last analysis *Joshua Then and Now* is a book about the character of a novelist. As portrayed it remains an undefined character, double minded, pulled between two poles, neither of which can command sufficient allegiance for a full identity to emerge. To say, however, that these two poles are secular Canadian culture and Jewish heritage would be to beg the real question—which has far less to do with cultural than with personal motivation—with love and hatred. The one side of this novelist's impulse is complex vengeance, a compulsive urge to define, characterize and dismiss false "authorities" according to what he hates; the other impulse is simple grace, an irresistible desire to know and receive a father's love. It is this last irony for which the reader must retain any abiding appreciation, and wish, perhaps, that *Joshua Now* had been able more freely to make his choice.

# Train a child in the way of books and he will treasure them forever

by Magdalena Vander Kooy

*Freight Train* by Donald Crews is an outstanding picture book. Exquisite in its simplicity, each double page spread contains stylized depictions of cars that make up a train. The captions read simply: "Orange box car, purple tank car," and so on. At the base of each page a train track unifies the whole. When all the cars have been presented, the complete train is shown in different situations. On one page it stands still, then it begins to move. It moves through day, through night, through tunnels, and past cities. Finally, it is "going, going, gone," leaving behind only a trail of smoke.

*Freight Train*, which received the Caldecott Honour Award of Illustration is a superb example of a growing number of books designed with the infant and toddler in mind. It is no *Little Engine that Could*; it offers no inspiring story of the triumph of perseverance over power. An articulate three- or four-year-old, traditionally considered the target audience for classic picture books like *Curious George*, would quickly lose interest in a book like *Freight Train*.

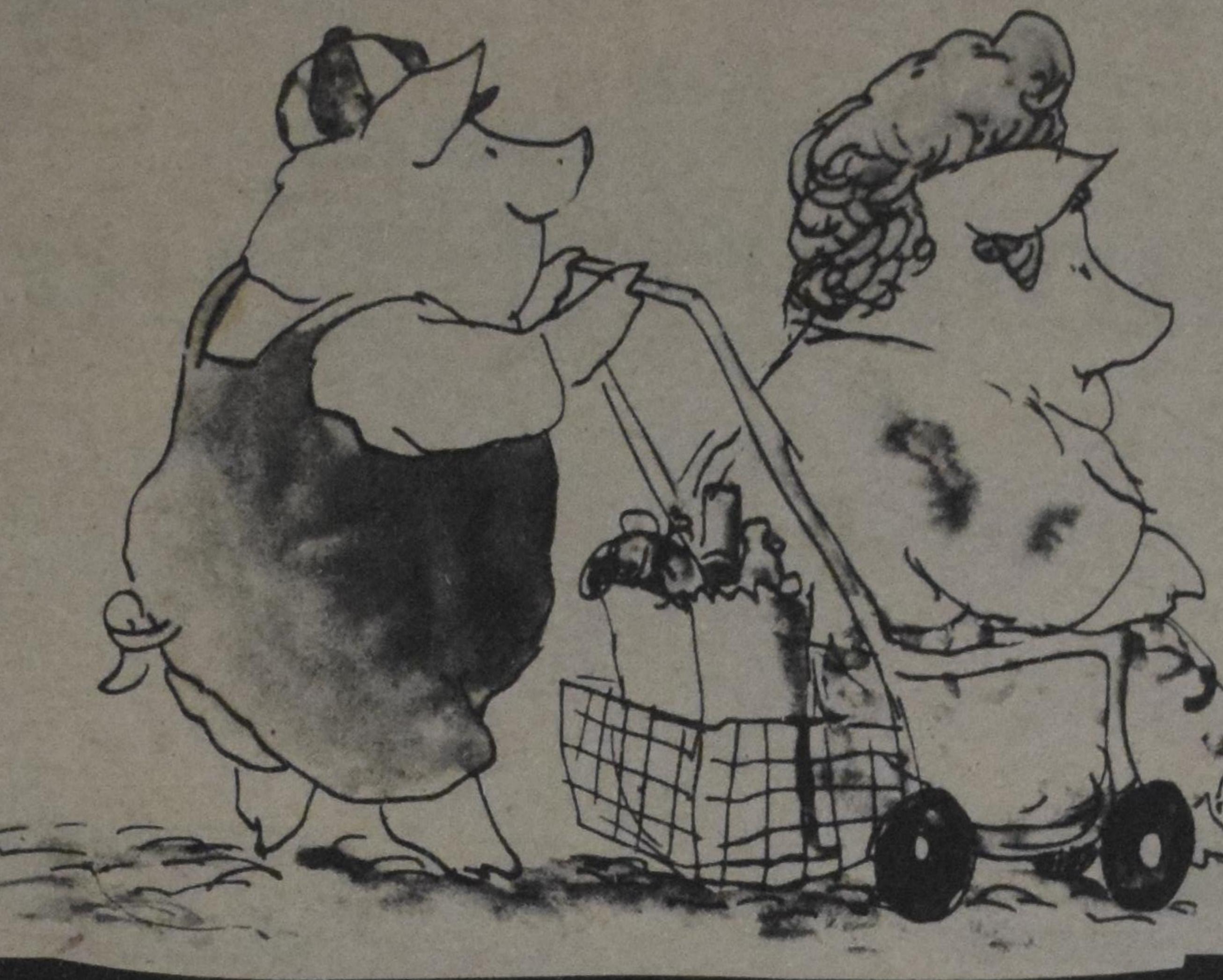
*Freight Train* has all the ingredients to delight the one-year-old, however. Crews' illustrations are bold, bright, and simple, attractive to the toddlers' eyes and drawn for easy focussing. Text is sparse and unobtrusive. The subject is an excellent one — what baby will not be delighted by the toot-toot of a train whistle, or by a vigorous "choo-choo" bounce on mommy's lap?

Books like *Freight Train* work best with imaginative improvisation by adults. Colours can be identified, cars can be counted, their contents can be guessed at (teddy bears? lollipops?), and sound effects can be added. The book can even become the basis for a joyous toot-tooting romp around the room with the whole family in tow.

These early childhood years are an ideal time to introduce what is probably our civilization's greatest gift, the book. During infancy there is a very special intimacy between child and parents. It is a time when the child, as he toddles gradually towards independence, keeps coming back for reassuring snuggles and periods of cuddling. A book enriches this closeness between parent and child at the same time as it instills in the child's mind an association between books and warmth and pleasure.

Such an association becomes especially important in later years when this same child must learn to read. To

Magdalena Vander Kooy is a children's librarian with the North York [Toronto] Public Library Board.



Picture: Dutton Books.

many children who have not had these pleasant experiences with books, reading can become a frightening test of competence and self-worth. The child raised in a book-centred family is already familiar with printed words; he knows what treasures lie within the printed code, and he will be most eager to master the skills of reading in order to unlock them for himself.

Infancy is also the time for learning language. Undeniably the major key to all other learning, language is acquired through one medium only at this point: hearing it spoken. Babies respond very early to the sounds of language. They gurgle, they coo, they kick their little feet. Even so, many parents find it difficult to perpetually make one-sided conversations with their babies. How long can you initiate conversation about the teddy bears on the wallpaper beside the change table?

And yet, today we know better than ever before how important such conversation is. Time and again I am staggered by the knowledge that an individual has developed one half of his adult intelligence by the time he is four. What repercussions this has for Christian parents who pledge to bring their child up to develop all his talents — to become all he is meant to be!

For the caring but frustrated parent, then, books present a constructive, happy solution. Books can be the tool to facilitate one-way conversation while the child is still very small, and they can invite increasingly more sophisticated responses as the child develops. Thus the crucial language interaction can be ensured in a manner which is enjoyable to both the parent and the child.

Already at the age of three or four weeks, before he is ready to look at the printed pages of a book, a baby will

respond to nursery rhymes and tickle games chanted while he is being bathed or changed. Nursery rhymes are especially good because they are rhythmic: infants enjoy the melody and cadence of the language even if they cannot distinguish the different sounds. "Listen," for example to this little rhyme:

Shoe the little horse  
Shoe the little mare  
But let the little colt  
Go bare, bare, bare.

To further reinforce the rhythm, baby's foot can be tapped in time.

A good collection of rhymes in the nursery library can be the best book investment one will ever make. Colourful editions such as *Mother Goose* by Brian Wildsmith, or, my own favourite, Raymond Briggs' *Mother Goose Treasury*, are sure to be demanded often through the preschool years and to be treasured as keepsakes always.

Use as many rhymes as you can remember at this point. Try to recall jogging games and tickle games from your own youth, even if the language is not English (I know I will never forget, "Rijen, rijen naar Opa toe"). Learn new ones; trade them with friends or find them in books. *This Little Puffin* by Elizabeth Matterson is an inexpensive and good little paperback filled with rhymes and fingerplays for the nursery. It includes both the familiar ("This little pig went to market") and the less familiar.

Do not forget records. There are two excellent records for young children by Raffi, a Toronto singer: *Singable Songs for the Very Young*, and *More Singable Songs for the Very Young*. Babies love a beat, and readily move in time to music. Raffi's records not only sustain this beat but also live up to the promise in the title; they are singable

even by the musically deficient like myself.

When a baby begins to show interest in actual books he can be introduced to picture books. Knowing when he is ready for them may require some experimentation. The important point is never to force books on the child; ensure that the activity of reading or looking at books always remains mutually pleasurable.

Young babies respond best to books which picture objects with which they are already familiar, usually with one item to a page. Such books are generally referred to as identification books. Many of the identification books are produced in a baby-proof format on heavy duty cardboard.

A beautiful example of board books is a Swedish series with titles that include *Bathtime*, *Bedtime*, and *My Clothes*. The themes are ones with which every child can identify. An effective technique is used to illustrate them: on one page a child's pyjamas are pictured, and the facing page shows the child wearing the same pyjamas.

Dick Bruna, a Dutch author/illustrator whose books are now readily available in Canada, is also noteworthy for his identification books. Bruna's illustrations are amazingly simple. He uses only primary and complementary colours outlined in solid black lines to depict his objects which he has pared down to their most basic symbolic forms. The result is eye-catching. *B is for Bear* and *Dick Bruna's Animal Book* are two of many good titles.

Almost any book which has pictures can be used as an identification book. Books which belong to an older sibling can find a new use with the baby. Alphabet books and counting books often have the simple designs baby requires. Identification books can be easily made at home, using a parent's own drawings, pictures from magazines, or photographs of baby, mommy, daddy, and bathtime, for example (the cardboard used inside packages of nylon stockings works well for this).

Closely related to identification books are participation books. These invite participation in the form of imitation of sounds and activities presented in the pictures, or in the form of physical manipulation of the book. Sometimes the participation asked for is simply answering questions presented.

Animal books (especially those about farm animals) lend themselves readily to such participation. In *Good-night Owl* by Pat Hutchins all the animals in the forest raise a cacophonous noise while poor owl needs to sleep. *Pat the Bunny* by Dorothy Kunhardt is a classic example of a

Continued on page 7

## Nursery Rhymes, Games, etc.

Briggs, Raymond. *Mother Goose Treasury*. (Hamish Hamilton)  
Lee, Dennis. *Alligator Pie*. (Macmillan)  
Matterson, Elizabeth. *This Little Puffin*. (Puffin)  
Wildsmith, Brian. *Mother Goose*. (Oxford)

## Identification Books

Bruna, Dick. *B is for Bear*. (Methuen)  
*Dick Bruna's Animal Book*. (Methuen)  
Birmingham, John. *ABC*. (Cape)

Carle, Eric. *1, 2, 3 to the Zoo*. (Hamish Hamilton)  
Pienkowski, Jan. *Numbers*. (Heinemann)

Scarry, Richard. *Richard Scarry's Best Word Book Ever*. (Golden)

Plus countless board books which go out of print too quickly to list here.

## Participation Books

Crowther, Robert. *The Most Amazing Hide-and-Seek Alphabet Book*. (Kestrel)  
Hutchins, Pat. *Good Night, Owl*. (Macmillan)  
Kunhardt, Dorothy. *Pat the Bunny*. (Bodley Head)



## Realistic Stories

Burningham, John. *Mr. Gumpy's Outing*. (Cape)  
Carle, Eric. *The Very Hungry Caterpillar*. (Collins)  
Crews, Donald. *Freight Train*. (Green Willow)  
Hutchins, Pat. *Happy Birthday, Sam*. (Green Willow)  
*Titch*. (Macmillan)  
Nakatani, Chiyoko. *My Teddy Bear*. (Crowell)

## Animal Fantasies

Bruna, Dick. *Miffy in the Snow*. (Methuen)  
Flack, Marjorie. *Ask Mr. Bear*. (Macmillan)  
Kraus, Robert. *Whose Mouse are You?* (Macmillan)  
Suttyev, Vladimir. *The Chick and the Duckling*. (Macmillan)

## Books for Parents

Butler, Dorothy. *Babies need Books*. (Bodley Head)  
*Cushla and her Books*. (Hodder and Stoughton)  
Lerrick, Nancy. *A Parent's Guide to Children's Reading*. (Doubleday)

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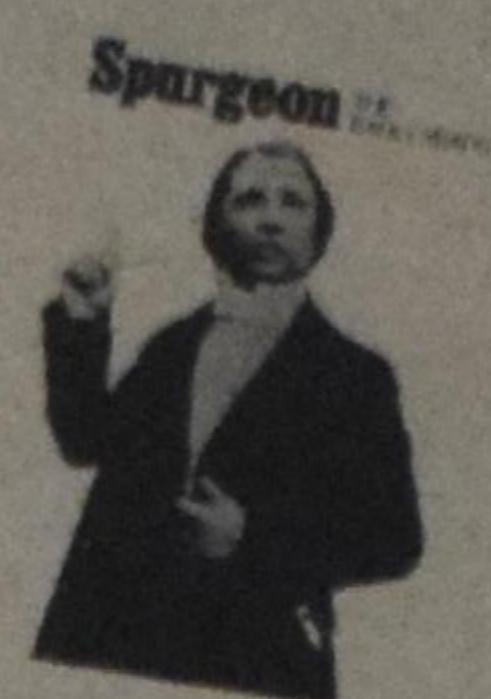
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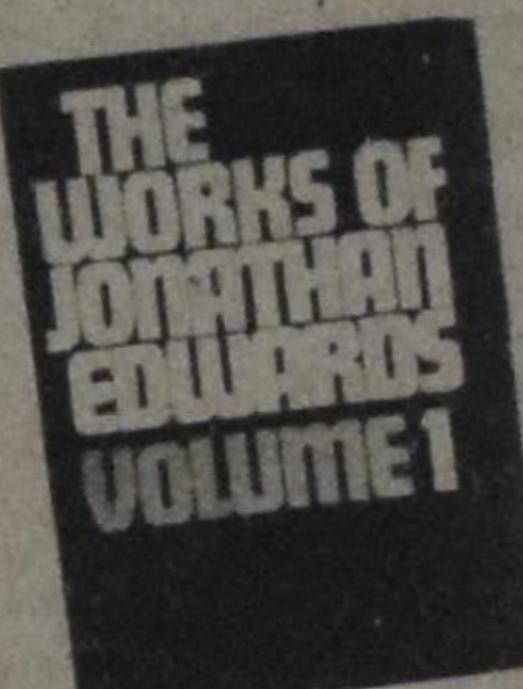


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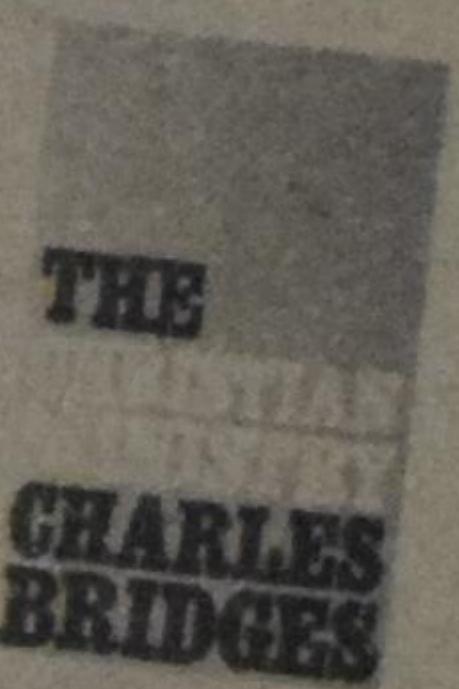
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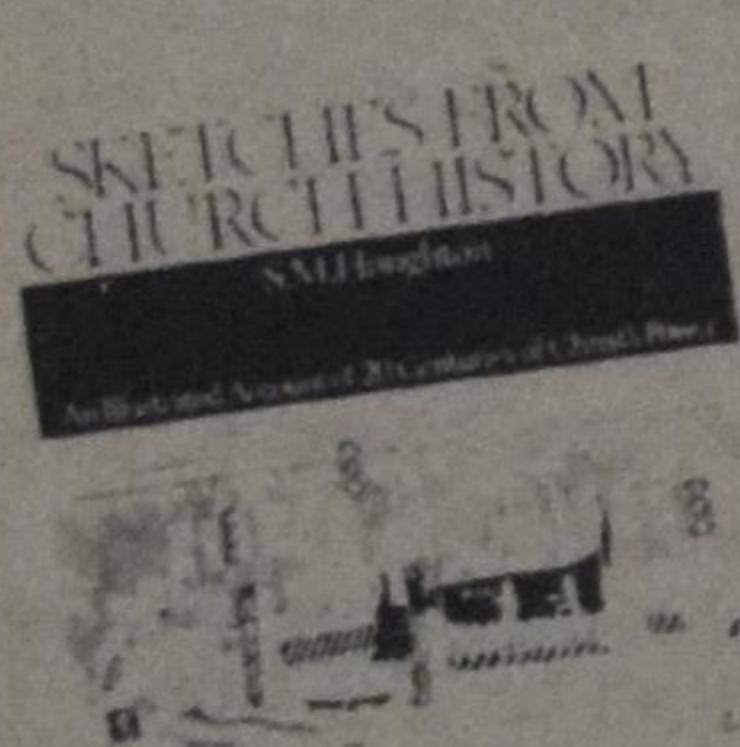


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# Yes, there are teenage books by Canadians

by Mary Ruth Wilkinson

"Hello, I'm hunting for good books for ten to sixteen year-olds, published in the last two years and written by Canadians." For the past several weeks I've been asking that question of booksellers, librarians, and teachers, and their answers have been discouragingly similar: "I'm sorry, that's a very difficult age..." and "Not much by Canadians...." "You write one," one salesman said.

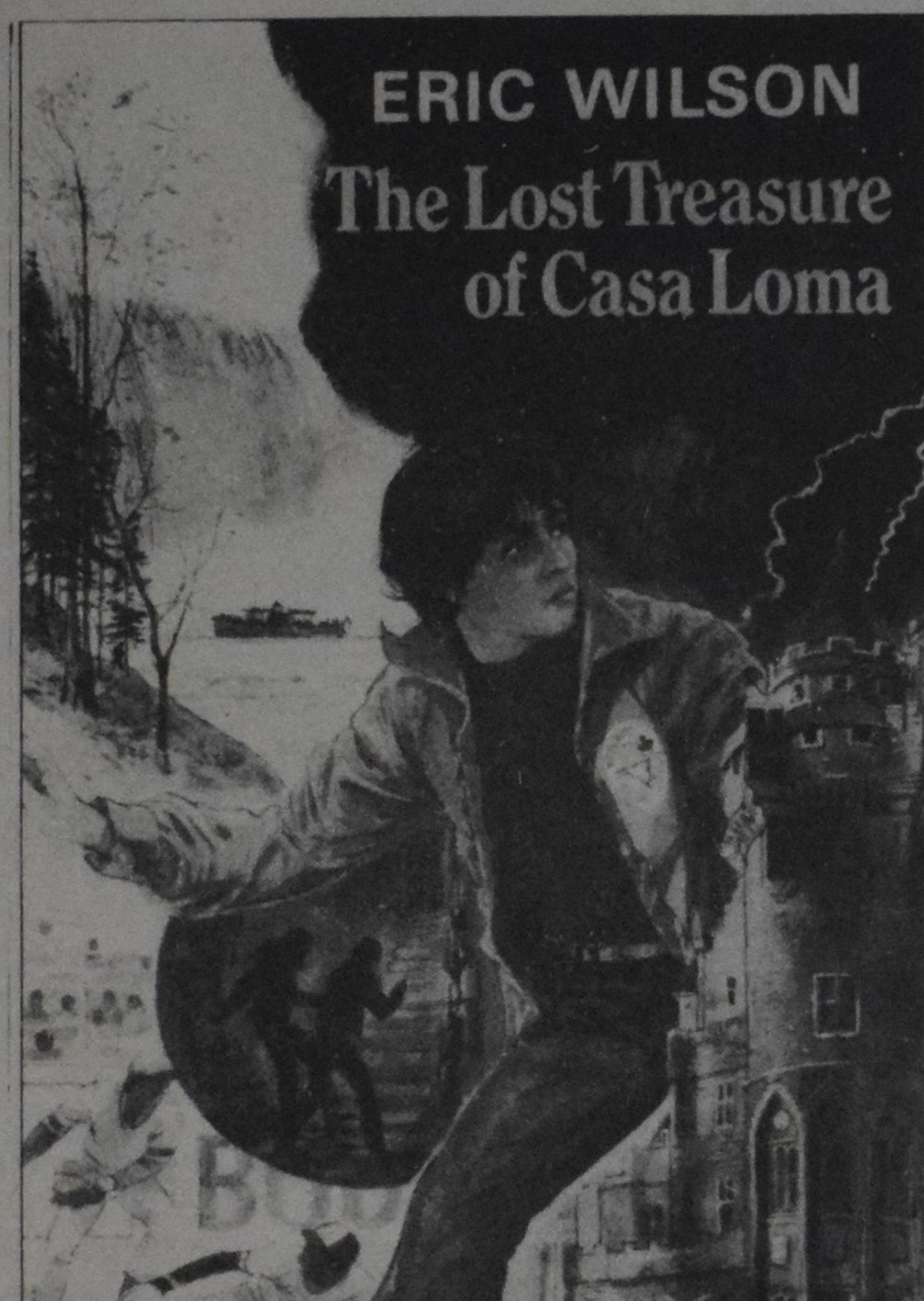
And yet a list of books for children reviewed by Vancouver Public Library personnel shows a lot of books for that age, written by Canadians, published in '80 and '81. The problem seems to be with good and whether good means "good literature" or "does it sell well?" Based on what sells well, there seems to be a consensus among librarians and booksellers that what young adults like most is books about themselves, about contemporary young adults facing the problems of everyday life. That sounds reasonable. Let's look at some of these popular, realistic books.

Along with Judy Blume, an American writer, the name that comes up again and again is Kevin Major. In Major's most recent book, *Far from Shore*, character Chris Slade definitely does face problems. The book opens on Christmas eve; his sister Jenny's special supper is ruined by their drinking father's absence. And when the father does come home he tries to prove his sobriety by adding an ornament to the already crowded tree, pulling it over on himself with the words "Jesus Christ, my face!" And that's only the beginning. The family's misery climaxes when Chris finds that his mother has been involved with another man. Major seems to want his teenage audience to feel like vomiting at the thought of booze, to know what could happen while they're under the influence of drugs, to deplore the horror of a disintegrating family, and to wake up to the poverty of a slang which uses some form of "frig" as a noun, verb, and adjective, and characterizes every girl in terms of her sexual equipment.

There is hope and direction: Jenny is willing to lose a boyfriend rather than go too far; Mother realizes that 17 years of marriage are too much to throw away; Chris decides to buckle down in a new year at school. There is a strong undercurrent of desperate caring, and at the end of the book Chris comes home late to discover his mother and father fast asleep with their heads at opposite ends of the chesterfield, his father's arm slung across her legs.

My concern as I read this story is whether Major's intended audience will focus on the hope, or whether the cheap thrills of Chris's exploits and vocabulary will groove patterns on their minds. One thing is sure: this book will sell, and it will be read. It is available at every store and library, and is highly recommended, by virtue of winning for Major the Young Adult Book Award of the year. Used in a group discussion by a wise teacher, *Far from Shore* could be a good tool for coming to terms with values.

Mary Ruth Wilkinson has taught courses in children's literature at Trinity College and Seattle Pacific University, and will be teaching a children's literature course this summer in the Summer Program in Christian Education, in Ontario.



Another teenage problem book available at bookstores now is *Wilted* by Paul Kropp. The main character,

Danny, is terribly afraid of being a "wilt," somebody who's really out of it. The book is full of problems, from pimples to drunken fathers. What gives Danny hope is a loyal friend, Bloop, and a new girl friend, Sam, who really cares for him; that is, she says "not now" instead of "no." The book climaxes when, after Danny's fight with her old boyfriend, she fixes his hurts, climbs onto the couch with him, and we have the definite feeling that "now" has finally come. *Wilted* is more a catalogue of young adult problems than it is a working through of any of these problems.

There are also a lot of books available now which don't go as deep as this wrenching realistic fiction but which deal with contemporary young people in a funny or exciting way. A very popular book is Gordon Korman's

*I Want to Go Home*. It's about Rudy Miller, a sarcastic, multi-talented boy who is sent to camp against his wishes, and who keeps us laughing throughout the book by his brilliant success at giving the director and counsellors a hard time. Korman himself is only 18 years old. His capturing of adolescent humour has a deadly, slapstick accuracy.

You can have another fun hour reading Eric Wilson's *The Lost Treasure of Casa Loma*, set in the castle by that name in Toronto. Tom Austin is Canada's answer to the Hardy boys, and succeeds not only in finding Sir Nigel, disappeared owner of the castle, and in solving an international diamond theft, but also in narrowly escaping death several times—including a near fall over Niagara Falls. It's a good book to bring home from the library for an evening's entertainment—and also a fun introduction to Toronto—as Wilson's other books have introduced us to Winnipeg and Vancouver.

For slightly younger teenagers, two other books are worth some attention: they deal with contemporary problems realistically, but with a good measure of hope. One is *So I'm Different* by Joan Weir. Nicky's family has just moved, and he faces the differences of new home, new school, and new

Continued on page 8

## Train a child in the way of books

Continued from page 5

book filled with different textures to be touched. (The ambitious can create such a book from an ordinary picture book by pasting in pieces of burlap, sandpaper, foil, or felt to cover items in the pictures. It's a lot of work but a great Christmas gift for a little person).

Shigeo Watanabe has just had published a simple but clever partici-

realistic stories. To begin, choose books in which the plot is kept simple and works on one premise. *Mr. Gumpy's Outing* by John Burningham is a good starter. Mr. Gumpy, who lives by a river, goes for a boat ride. The children want to come and are told they may if they don't squabble. And so the pig, who must not muck about. And the chickens, who must not flap. And so on until the boat is full, and, predictably, capsizes because all misbehave. The outcome? Mr. Gumpy invites them home for tea.

Pat Hutchins, like Burningham, is an author/illustrator who has a gift for understanding the very young. In *Happy Birthday, Sam*, Sam wakes up on his birthday to find that he still can't reach the light switch, or the doorknob, or the bathroom basin. Then a gift arrives from Grandma: a little chair on which he can stand, and now he can reach the light switch. *Titch*, by the same author, also provides a satisfying solution to the big problems of being very little.

Simple fantasies can be used interchangeably with these stories. Children will identify readily with animal characters such as those in *Ask Mr. Bear* by Marjorie Flack. Here a child needs to find a present for his mother and asks all the animals in turn for suggestions. The hen offers eggs, the cow milk, the sheep wool, but all are things mother already has. Finally Mr. Bear provides the perfect solution: a bear hug!

A truly delightful animal fantasy is *The Very Hungry Caterpillar* by Eric Carle. The story is about a little caterpillar who wakes up hungry. "On Monday he ate through one apple and was still hungry. On Tuesday he ate through two pears." Eventually he eats through a lollipop, a piece of chocolate cake, an ice-cream cone, and



Picture: Dutton Books

pation book entitled *How Do I Put It On?* In this book a little bear shows his pants and asks, "How do I put it on? Like this?" and he pulls it on over his head. "No!" yells the indignant child, who knows ever so much better. Sure enough, by the next page the bear has listened to the advice and has put them on correctly. Watanabe's book reinforces the child's own knowledge by presenting him with this absurdity. Lots of fun, this one, especially when the child begins to imitate little bear with his own clothes.

Sometime in his second year the child should be ready for his first

many more delectable foods, until he is no longer hungry and no longer little. He goes to sleep and next awakes as a butterfly. What makes this book for the children is not the built-in lesson on counting and on days of the week, but rather the little finger-sized hole in each item the caterpillar eats.

Once the child is comfortable with these books, one can move on to more complex books. Soon enough, the sky is the limit. The child will be choosing more and more of his own books, and the parents will become less of a guiding force, just as it should be.

Access to a good library is of course helpful during these years. Experimentation with many different books helps one to know which books work well, both for your own enjoyment as an adult and from the baby's point of view. As always, what is communicated to the baby is whether you yourself like the book and find it suitable.

At the same time, the library should not be used exclusively. Some books are simply too good to be returned after three weeks; they deserve a place in the child's own library. The books the child owns are the ones that will always be remembered. In fact, it may be a good idea to own two sets of books. One set can consist of board books and other durable or less valuable books to which the child can have access at all times. A second set can be reserved for special times, to be used only with the participation of an adult.

The infant depends on you, his adult, to teach him about the world. His first experiences will be the ones with which you provide him. What wonders will lie within the orange box cars of his own freight train? Books?

A treasure indeed!

# Yes, there are teenage books by Canadians

Continued from page 7

teachers. He feels different not only because he is new, but because he is Indian. A turning-point in the story comes when he stands up in front of his class in school and in desperation blurts out the only thing he can think of—a story his grandfather has told him. His responsive student-teacher helps him turn his insecurities about his newness and his Indian heritage into assets.

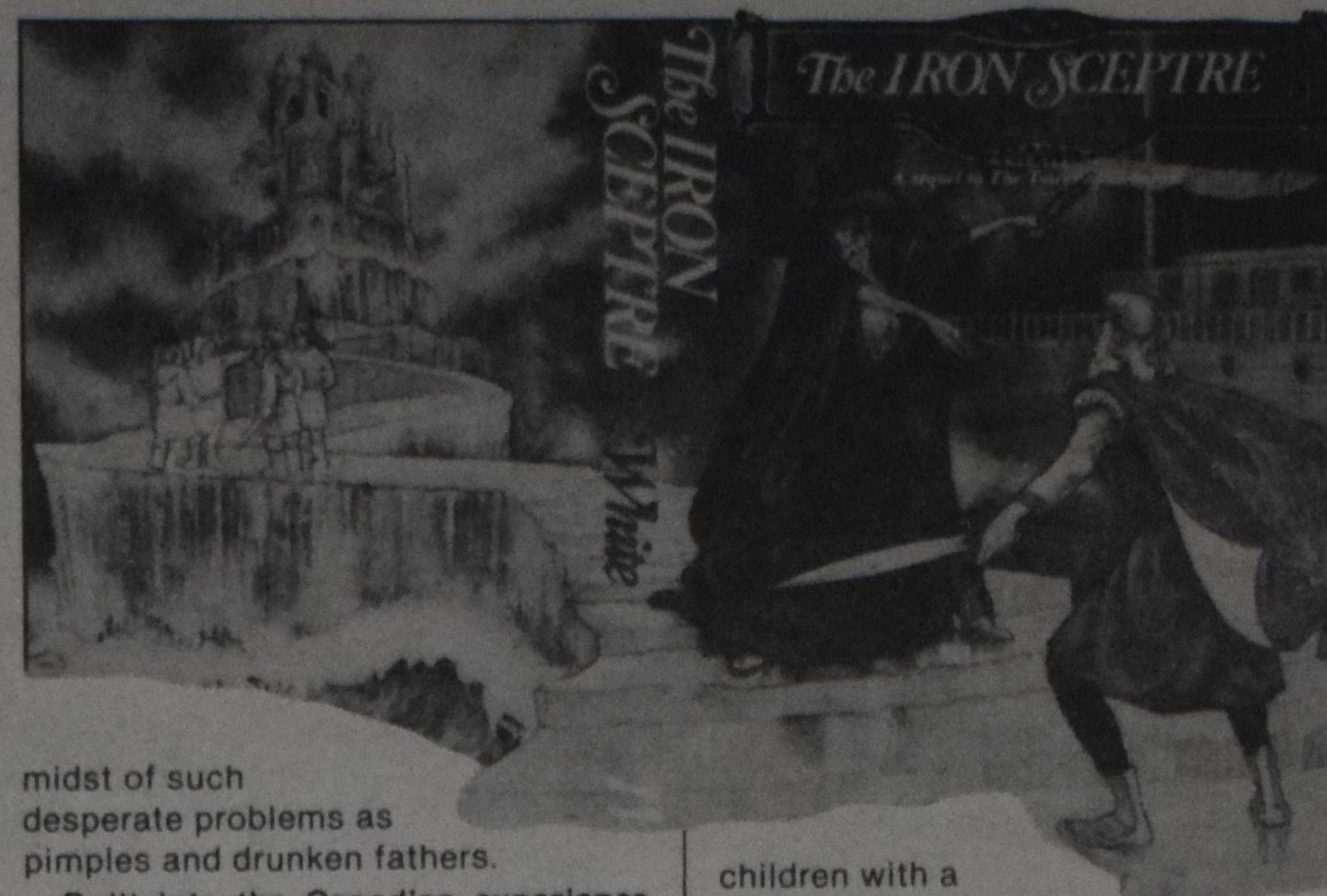
Finally, we find a completely different set of insecurities in the recently translated *A Perfect Day for Kites* by Monique Corriveau. This is a wonderfully satisfying book. The hero, Arno, is an intelligent boy, interested in many things, including fishing and kite making. The problem is that Arno's mother has recently died in a car wreck, and Arno's father Norbert has become a bitter, desperate recluse. But amid the irrationality of Norbert's anger, and his apparently cold-hearted rejection of his son, and of life itself, we find moments of caring, such as Arno's attempt to rouse his father from apathy by preparing a meal of fresh raspberry jam, warm bread, and coffee. In the end, Arno's caring restores hope to his father, and to us too. Corriveau has the courage to end her book strongly: "For there was no better father, and no better son, than Norbert and Arno Colin."

Unlike much current realistic fiction for young people, this book brims with hope. We do indeed need books like Major's which give us insight into what it means to be human. But we need more than the sociological profile of adolescence which so many books about young adults give us. We need books that will increase our understanding of being human with the depth of the image of God, who is "our only comfort in life and in death." This does not mean that the book will exclude all four-letter words, that the ending will be happy, or that there must be something overtly Christian. But a great book should hold out to the reader hope—Tolkien called it recovery: the same kind of hope which Christ brings to human beings.

Maybe we are making a mistake to expect such literature always to be set in the present. Perhaps such contemporary realistic books are too close to the reader's problems, to the rage and frustration of myself, rather than the richness and goodness of the created world. Perhaps it is too much to expect great literature to be based on the onset of menstruation (one of the problems in Judy Blume's *Are You There God? It's Me, Margaret*).

In any case, it ought to be possible to write both about contemporary teen-age problems and the possibility of hope, but such books are hard to find. Corriveau's book comes the closest, but that is because she takes the commonplace problems of loneliness and alienation and places them in the context of larger, more significant, less selfish problems: in this case, the loss of a mother and wife. Corriveau has also been willing to give that problem intensity: it matters, on a cosmic scale, that Mathilde, the mother, is gone.

Sometimes escape can be a wise course. In 1981, our best recourse may well be to turn to other worlds: the past, the realities of other cultures, the future. Perhaps living in those other worlds through literature can be a way of putting our own world into perspective—and even of giving hope in the



midst of such  
desperate problems as  
pimples and drunken fathers.

Built into the Canadian experience are two of these escape routes, and they are great ones. In the myths and legends of Canada's native peoples we have a rich heritage. And no children's author has brought these stories to us better than Christle Harris. Her latest book, *The Trouble with Princesses*, illustrated with drawings by award winner Douglas Tait, is a careful compilation of seven Indian princess stories. A brief introduction helps us to understand the culture of the princesses. Before each story Harris relates the tale to other princess stories from the wealth of European legend. Many of these stories too have "Mouse Woman" in them; Mouse Woman, a favourite character of Harris readers, is a tiny grandmother who loves to help young people who've gotten into scrapes, largely by giving them advice.

A rich past is yet one more good escape route for Canadian readers. I used to dream about being an American frontier woman. The unique power of Canadian frontier stories is our realization that the northern frontier—with all its dangers and calls for bravery and skill—is still there. In *Long Claws*, written and illustrated by James Houston, a young boy and girl have to face either starvation or a northern Canadian winter. This is a short book with a simple plot: the ordeal of surviving a trip to recover a buried caribou carcass. As we face hunger with Pitohik and Upik, we see that their care and concern for each other overrides their concern for their own safety, and even their concern to fill their stomachs.

The northern frontier of *Long Claws* is still with us. But Susanne Martel, in *The King's Daughter*, makes us aware of the courage and will required three centuries ago in eastern Canada. At 18, Jeanne Chatel—to the vast relief of all the nuns who had tried to tame this wild orphan—was chosen to be one of the King's daughters. Louis XIV's daughters were given minimal dowries and shipped to Canada to provide wives for lonely men. Jeanne's best friend from the nunnery, Marie, is already spoken for by a distant relative whose wife has died. On the voyage, however, Marie falls in love with a young ship's lieutenant. Jeanne selflessly assures Marie's happiness by taking her place when an Indian comes to pick up the new bride for Monsieur Simon de Rouville. The supposedly aged Monsieur turns out to be a heartsick but determined frontiersman who doesn't care who he marries, just so long as his two children have a new mother. Jeanne throws all her youthful energy into creating hominess in a wilderness shack, cheering the two

children with a  
homemade doll and  
ball, and fighting off Indians with a  
frying pan. This is a book that will be  
read over and over—a good one to  
own, and worth buying in hardback.

Both the legends of Canada's native people, and the heritage of the frontier struggle are part of the stories collected by Muriel Whitaker in *Stories from the Canadian North*. Through a wide range of moods and subjects, from the struggles of walrus and polar bear mothers to keep their cubs alive, to the struggle of a trapper to capture the north in his drawings, we are taught how to see for ourselves the Canadian north—and how to understand it. The stories are wild and severe; yet together they give us the

life of the vast Canadian northland. Each story is illustrated by the artwork of Vlasta van Kampen. This beautiful book is another good one to own.

George Woodcock's *100 Great Canadians* is another book which adds to our knowledge of the breadth of the Canadian experience. This large, soft-bound book contains a full page or more of biographical details of men and women who have given shape to the Canadian experience. From the lives of explorers, painters, politicians, the details of biography are chosen to illustrate the essential contribution of the person, and often conclude with a beautiful summing up of that contribution. Each biography is accompanied by a good black and white photograph.

Another book about great Canadians is Marian Endicott's *Emily Carr: The Story of an Artist*. Carr's vivid paintings of totems and forests have deepened our appreciation for the world of Canada's west coast. This book brings to the 10-14 year-old an understanding of the person and art of Emily Carr, including the discouragement which Carr faced throughout much of her life. The museum-format book is filled with excellent reproductions of Carr's work.

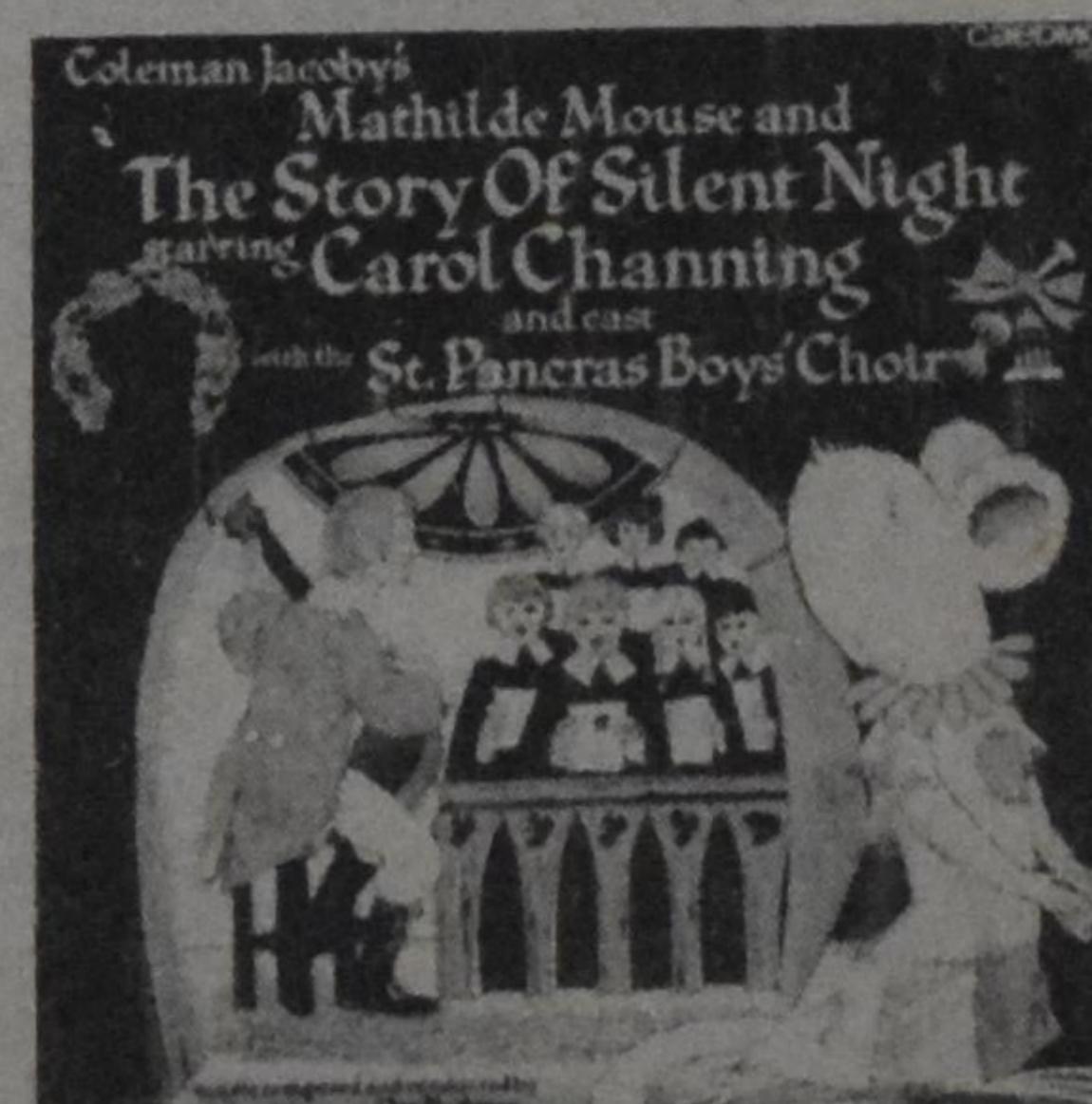
One more of the "other worlds" created for us by recent Canadian books is the world of modern fantasy. *The Violin-Maker's Gift*, by Donn Kushner, has the feel of a fine old fairy tale. A violin maker risks his life to rescue a little bird. He gives the bird to

*Continued on page 9*

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**Mathilde Mouse and The Story of Silent Night**, starring the ever popular Carol Channing and the St. Pancras Boys' Choir is another "must" in your record library this Santa Claus season. Also performed by Carol Channing is *The Year Without a Santa Claus* and *Other Stories for Christmas*.

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# Telling the Truth about Seventeen and Campus Life

by Barb Hudspith

I was all set to offer a scathing critique of Christian young magazines currently on the market until I came face to face with Kissable Michael, Sexy Scott, Daring Rick, Cuddly Ralph and Gorgeous John in my local Becker's corner store. What's on the cover isn't remarkably different but what we see inside is the difference between night and day.

There is not an abundance of magazine material available for Christian young people. Every publication dealt with in this review is American in source and obtainable only by subscription or contact with its parent organization. Christian bookstores carry a wide array of attractive magazines these days but none directed at the youth trade. There is an abundance of paperback material geared to the young reader, but newsy, anecdotal magazines dealing with current issues are hard to come by.

The secular youth magazines are aimed almost without exception at the young female who is obsessed either with fashion or romance. *Seventeen*, "Young America's Favourite Magazine," published in New York, portrays a sophisticated, slick lifestyle — the dream of every vulnerable ingenue be she schooled in the church or on the street. The October '81 issue advertises a variety of feature articles: "How to Live Happily with a Stepparent," "Birth Control: The Whole Truth," "Attend the College of Your Choice — Not Your Boyfriend's!" "Will Women

Barb Hudspith is a free-lance writer living in Hamilton, Ontario.

Ever Play in the World Series?" as well as articles on food, fashion and decorating ideas, and tips on everything from using the proper fork to handling your boyfriend's criticisms. There is even a cultural section comprised of poetry and fiction with a fairly sensitive short story about a young girl who suddenly finds herself confined to a wheelchair.

But blazoned across the cover and on each and every page is "fashion"! For every line of print that deals with the internal struggles of growing up, we find a full-page colour splash on the latest in knickers, nail polish and hair styling. The implications are obvious. Beauty is first and foremost.

Even this seems somewhat innocuous, however, when we enter the world of *Tiger Beat* and 16. Here we are charmed with ten colour pin-ups of Kissable Michael, Sexy Scott, Daring Rick, Cuddly Ralph and Gorgeous John. Inside we find this stunning quintet of teen idols assuring their readers that they "Want and Need to be Close to You." If we will only fill out the enclosed form and send \$5.00 we can join the Official Michael Damian Fan Club and receive a huge kissable colour poster, a "Get Close to Michael" booklet filled with exclusive photos, stories and intimate facts, tips on how to get Michael's attention and more, along with a personal, handwritten love message from Michael to you, and a secret message decoder! What more could a girl want?

While my first inclination was to have a good laugh at the reverse sexism in this junior pulp mag and pitch it in the garbage, my second and



more sobering thought was that it would have worked on me at fourteen. *Tiger Beat* was no joking matter. The publishers of this material know their audiences, know them better than many parents for that matter, and go right for the jugular. Christian teens are no exception. If we think they are we make a great mistake.

Hang around the washroom at your local Christian high or do a little

eavesdropping as the girls congregate for young people's. You'll hear things you don't hear around the supper table! Girls in their early teens are notoriously susceptible to male idols and fantasized romance. As they mature, the idols age, peer pressure takes on a more tenacious grip and the necessity to become physically attractive becomes an obsession. *Seventeen* and *Tiger Beat* know our kids, make no mistake.

That is why it troubles me to see Christian magazines take on a similar format and go for the same jugular in the cause of Christ. They rationalize it as an attempt to be current and attractive to both Christian and non-Christian audiences. But when the super-stars, the beautiful people with prosperous, happy lives, are blazoned across those same glossy covers which sport the names of our more reputable Christian publications, I begin to fear what is inside. While a cover photo of the suffering Christ, bearing his cross and scorned by man would not appeal to the average teeny bopper, it might be a more truthful avowal of the gospel message than a Revlon-coated young beauty who has made a name for herself on the Christian music circuit.

This is the format often used by *Telling the Truth*. While a short article at the end of the Winter '81 issue contends that not everyone is an Amy Grant with obvious musical talent, and that the Lord has a place for everyone of us whether it be ushering or cleaning up, can the young reader flipping through the pages of attractive stars, make this connection? Singing groups, family performers and

*Continued on page 13*

## Yes, there are teenage books by Canadians

the toll keeper of a bridge over which he must pass to sell his violins, and in exchange receives free passage for years to come. The bird grows to become both beautiful and wise. The toll keeper's avarice, however, grows, and he seeks new ways to exploit the bird for profit. Finally Gaspard, the violin maker, rescues the bird again, in return the bird tells him the secret which will make his violins sing "like a sage standing in the desert, singing into the wind all the truths of life." Yet Gaspard ruins his body in desperate searches for the plants that he uses to make his violins sing, and over the years the violins lose their human voice. This is a slowly-paced, carefully-created tale: at its heart, this simple children's story is the myth of modern man's search for meaning.

*The Iron Sceptre* (sequel to *The Tower of Geburah*), by John White, is another modern fantasy, this time with a modern setting: Winnipeg. The three Friesen children and their fat cousin Mary go through the magic "proseo stones" (which on this side are TV sets) to the world of Anthropos. There they become the key to King Kardia's struggle against the evil forces that threaten his kingdom. The children face dragons, monsters, and a wicked queen. With the help of Gaal, who is the Lord of all worlds and son of the High Emperor, they escape great perils and finally help kill their witch-like enemy. The book is a great effort to produce a tale in the image and likeness of Tolkien and Lewis—an effort which largely fails. The book lacks the symphonic power of Tolkien,

and the effortless joy of the Narnia tales. Both of White's books about Anthropos are, as the name of the kingdom suggests, full of solid theological insight into the nature of man, God, and salvation. But the theology keeps getting in the way of the story.

Our whole family spent a wonderful Sunday afternoon a few weeks ago reading and swapping the books of Monica Hughes. We felt that we had discovered a rich treasure. Her two most recent books, *The Keeper of the Isis Light* and *The Guardian of Isis* (more science fiction than fantasy), are about a colony of the future on a distant planet. Years ago, Olwen's parents had been sent to keep the Isis light signal going, so that future refugees from overcrowded planets would be able to find this harsh but habitable world. A violent storm kills her parents, but Olwen's mother spends her dying moments reprogramming the robot to parent the three-year-old girl. Guardian, as Olwen calls the robot, gives her the selfless loving care of the perfect mother and father, but he does more than that. Unbeknown to her, he uses the technological expertise programmed into him to genetically change Olwen so that she can enjoy being on the mountains of Isis with their thin air and high radiation. One day a small colony from earth comes to settle Isis, and Olwen discovers the truth about her green scaly skin, and the robot nature of Guardian.

*The Guardian of Isis* is set many years later, when horror stories about The Ugly One—Olwen—and The Shin-

ing One—the robot—have been used to subjugate the settlers and their descendants to a spiritless, fearful people who have rejected all technology. A young boy whose ancestry is African gets thrown out of the colony as punishment for his curiosity about the mountains of Isis, and the colony's technological past. He discovers the truth behind the horror stories, and becomes the means of saving the colony both physically and spiritually.

As my daughter said, "These stories make us think." On Isis we see our own prejudice, misuse of power, and selfishness. In the robot and in Olwen we see a selflessness that is more than mechanical and more than human. Monica Hughes recently won the Vicky Metcalfe Award for the body of her work. She richly deserved it.

So, are there any good books for children, 10 to 16 years old, published

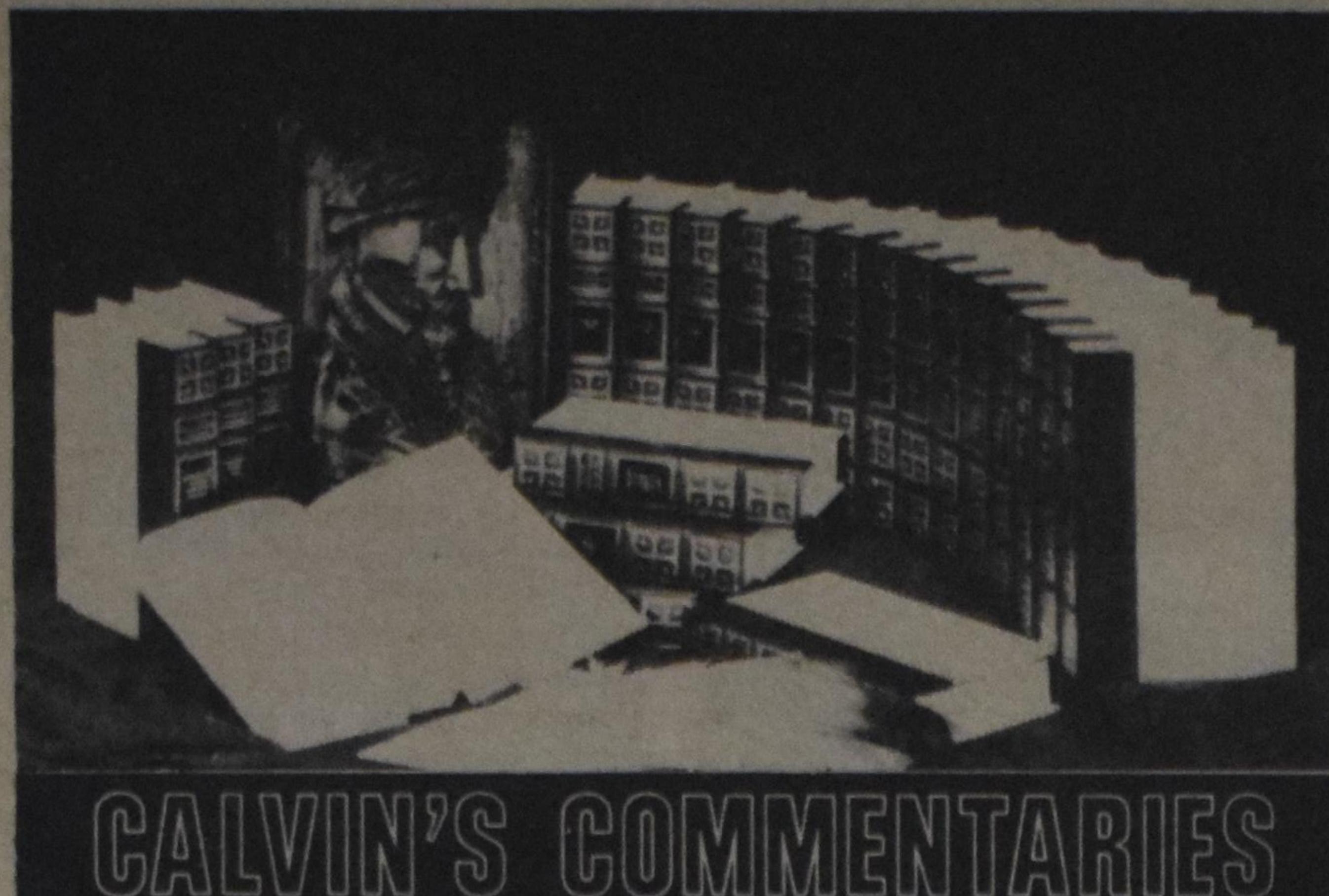
in the last two years and written by Canadians? Well, yes: and some really great ones. But we desperately need books about the peers and problems of the young adults of the 80's: books that don't ignore real problems about menstrual periods and pimples—but which also hold out well-written Christian wisdom and hope. Why don't you write one? Impossible, you say? Well, then, let us at least keep trying to fill our homes with good books, books that we have read ourselves. Let us spend our money to support those authors who, though they may not be popular, are nevertheless writing books which hold out hope and meaning to the world. And let us not forget the old classics, and the good adult books. Maybe if our children read such books today, they will have the tools they need to write the good young adult fiction of the future.

- \* Corriveau, Monique. *A Perfect Day for Kites*. Vancouver: Douglas and McIntyre (Groundwood Paperback), 1981.
- Endicott, Marion. *Emily Carr: The Story of an Artist*. Toronto: The Women's Press, 1981.
- \* Harris, Christie. *The Trouble with Princesses*. Toronto: McClelland Stewart, 1980.
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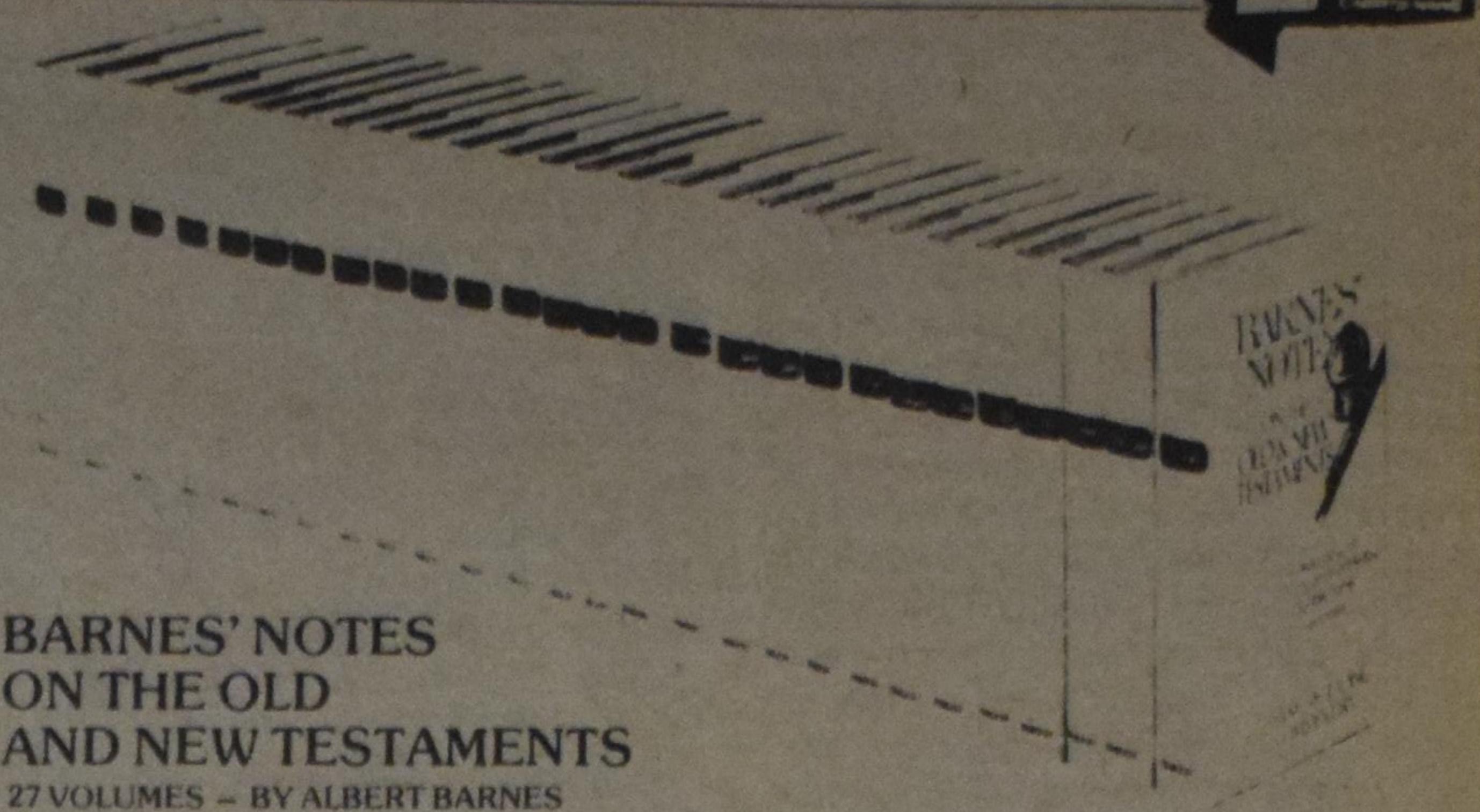
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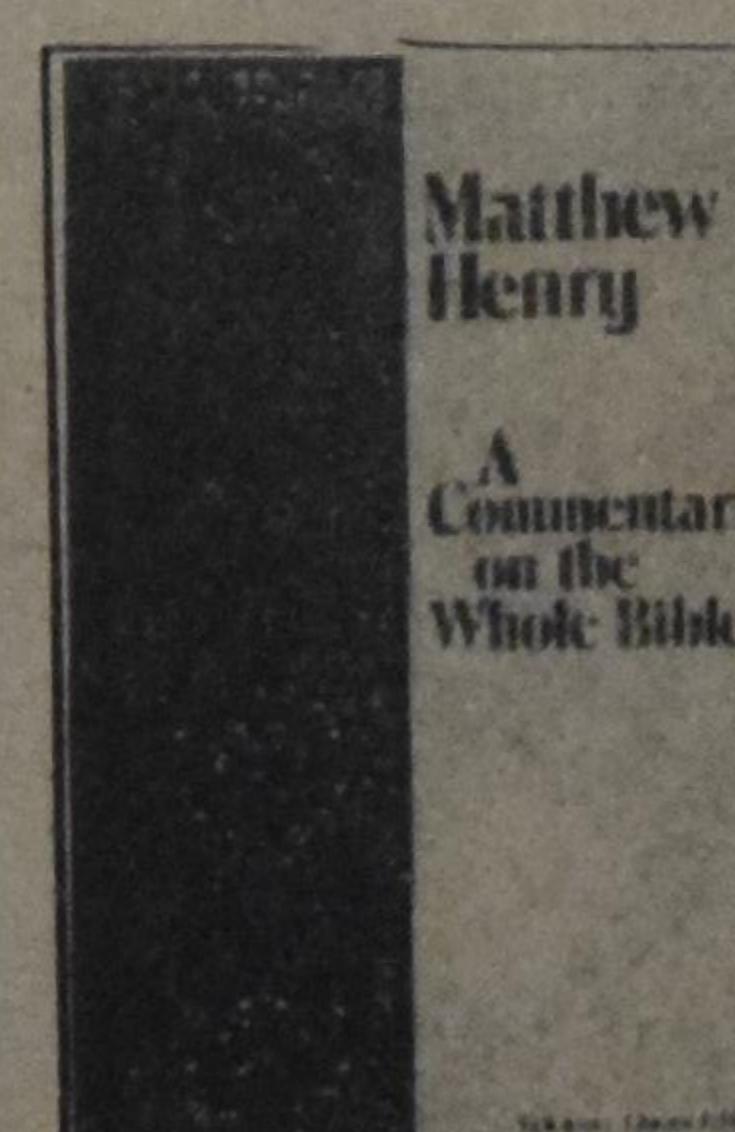
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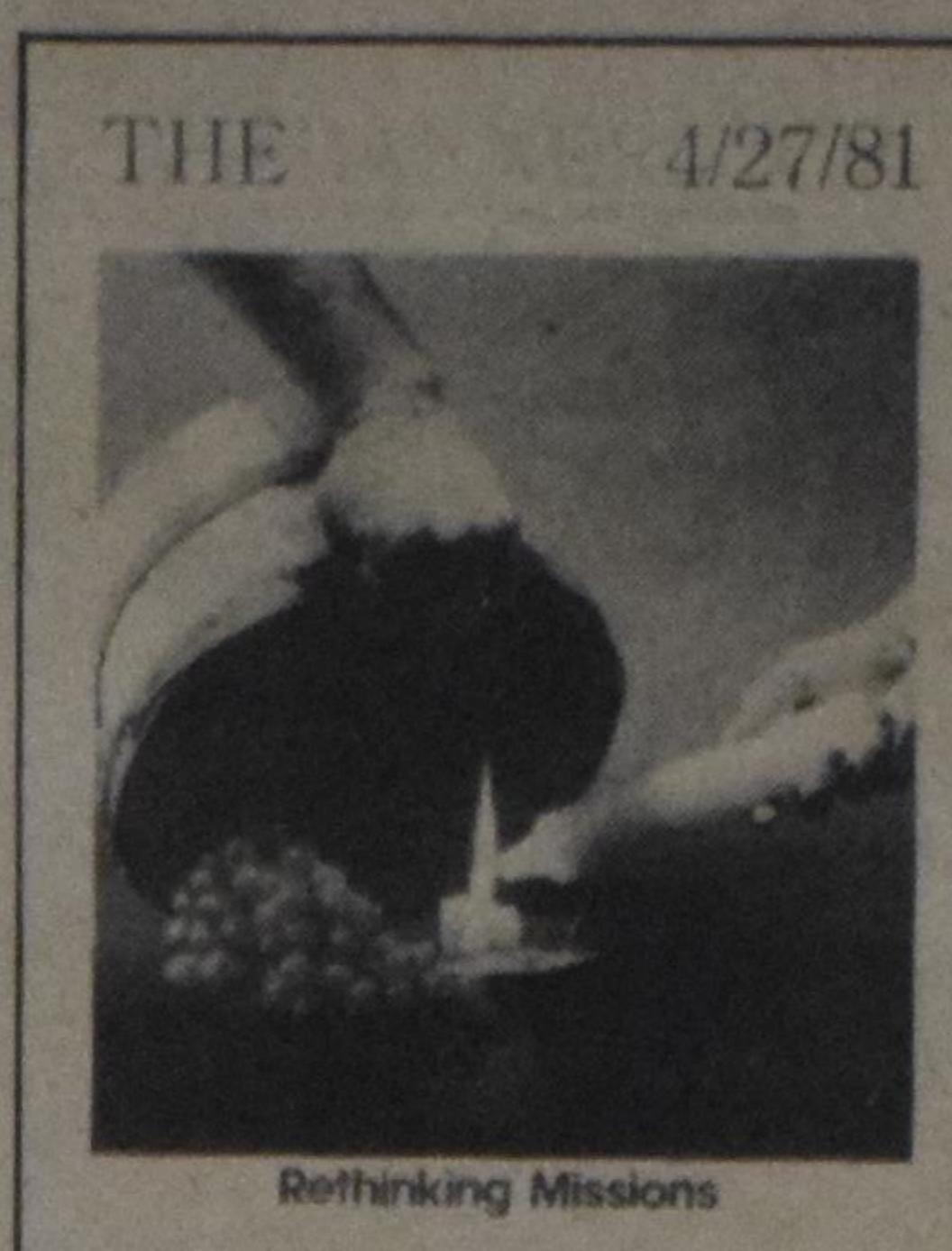
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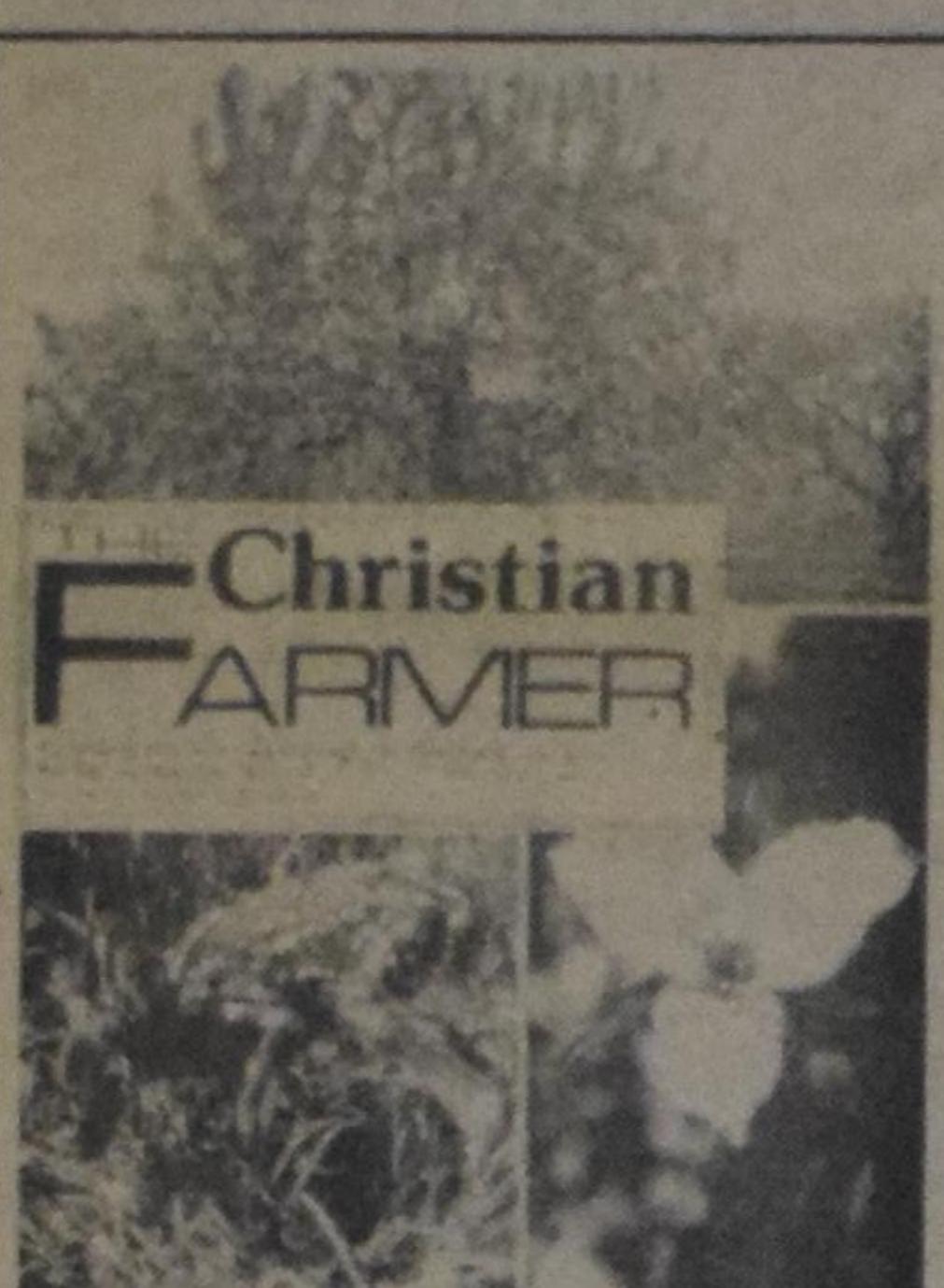
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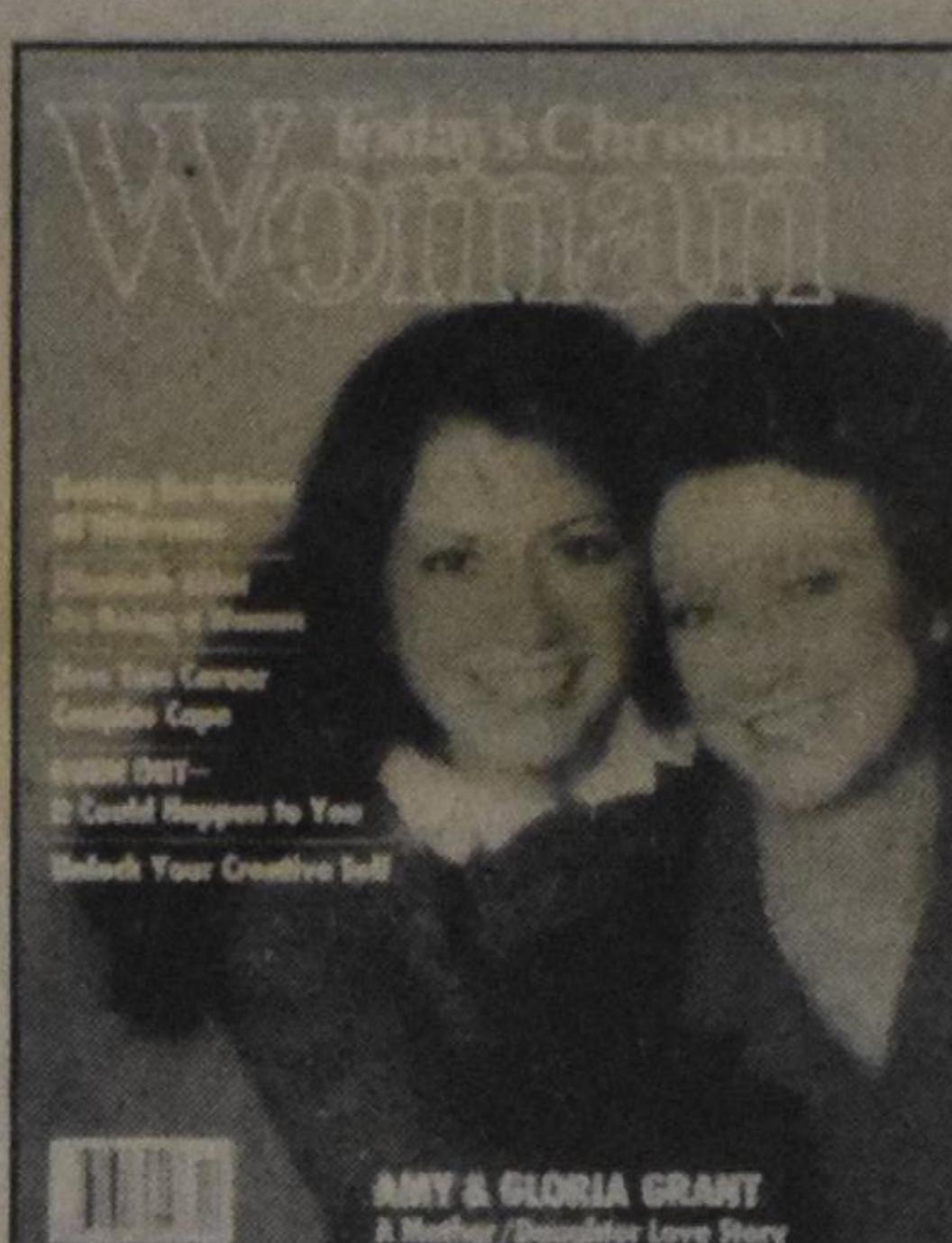
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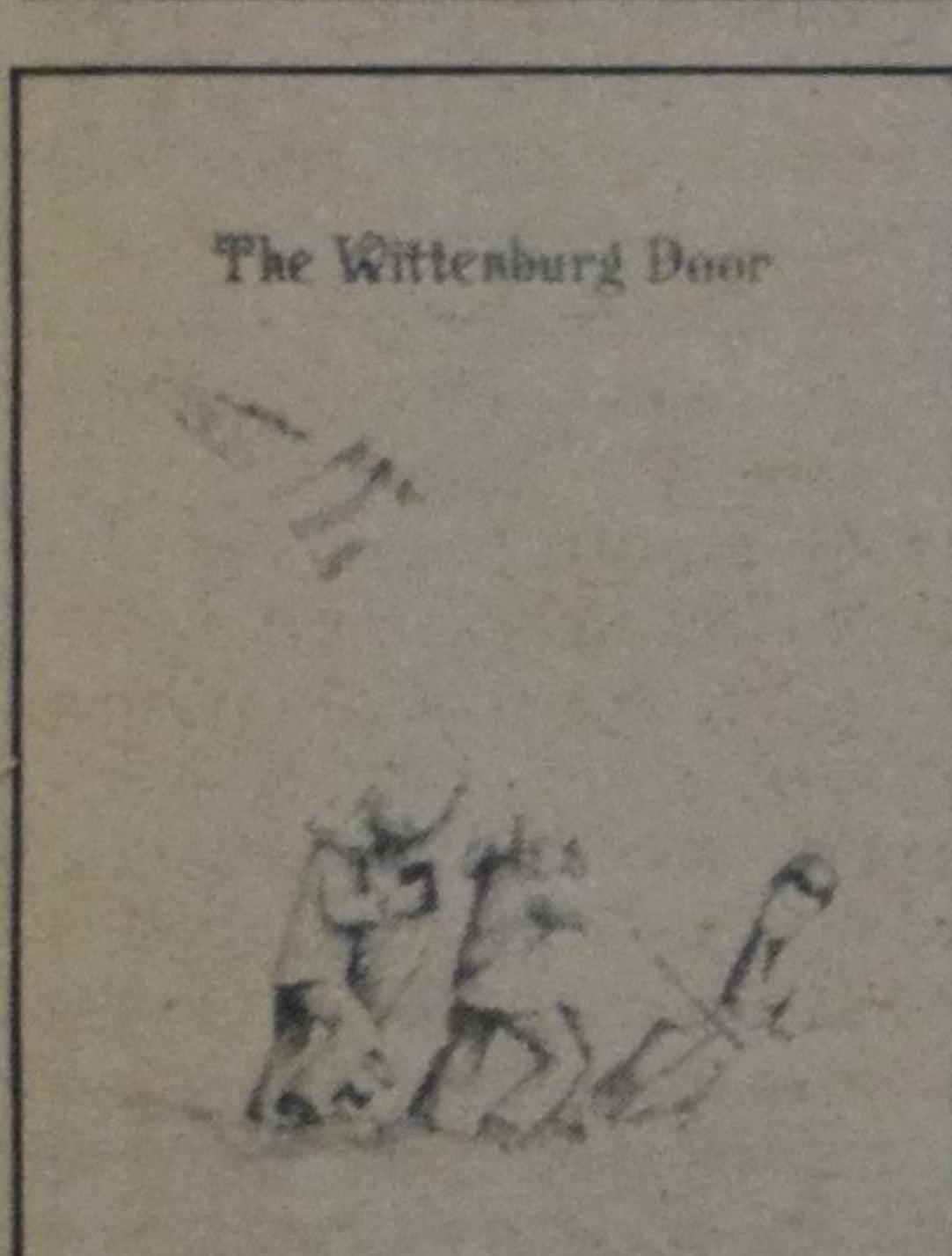
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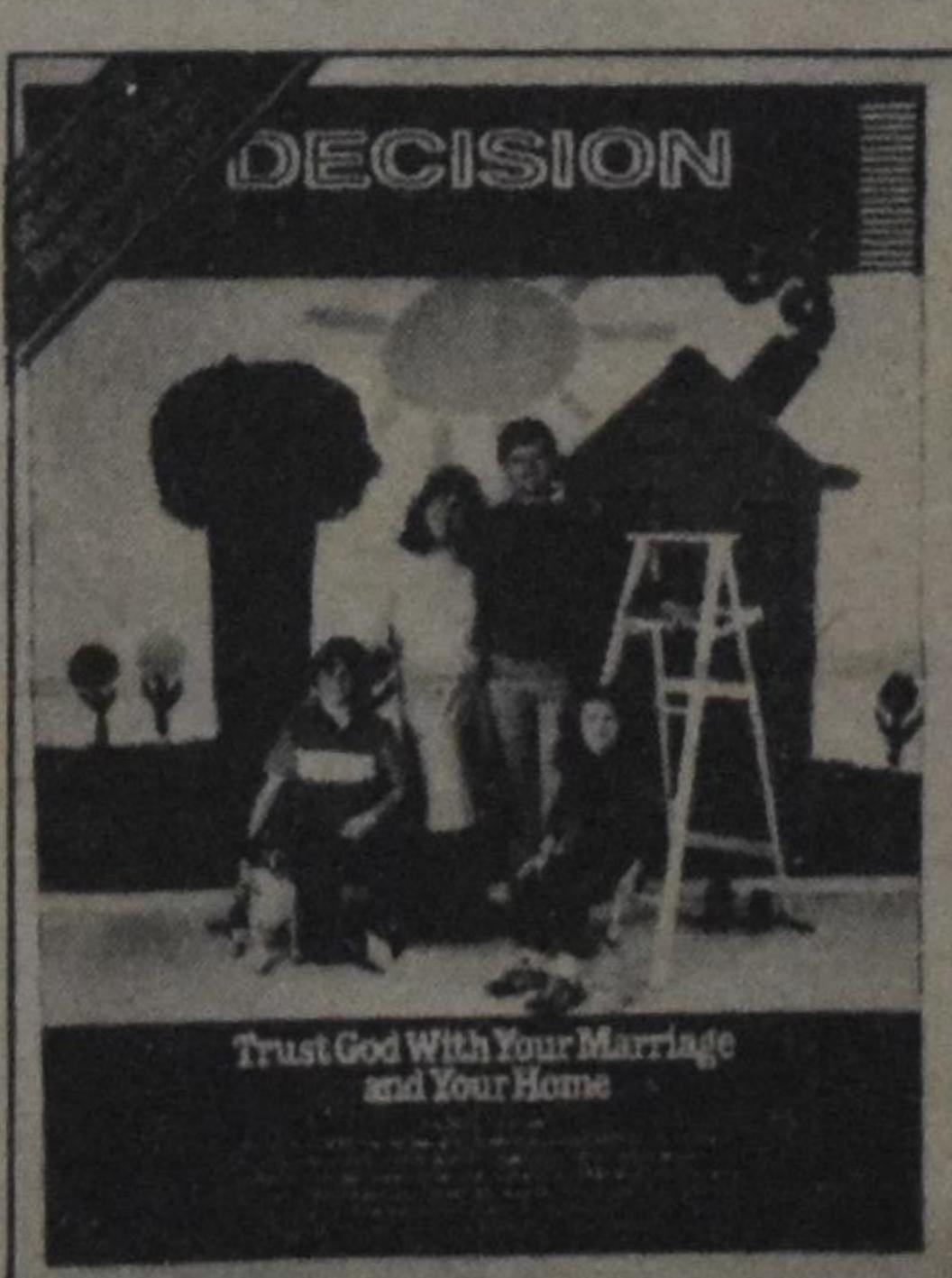
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Founded in 1962 by the Toronto Graduate Christian Fellowship and subsequently published by a group of Christian faculty members associated with Scarborough College in the University of Toronto. **Crux** is now published by Faculty and Alumni of Regent College, Vancouver, B.C. Canada.

Write: **Crux**, Regent College, Dept. CC, Vancouver, B.C., Canada V6T 1W6

## Telling the Truth

Continued from page 9

popular evangelists present to the young mind a whole new set of Idols — Idols that won't be frowned upon by mom and dad because they're "Christian." They are well-groomed, conservative in appearance — they might be straight out of the pages of *Seventeen* or *Tiger Beat* — radiate happiness and prosperity, and provide a delightful fantasy world to the lonely teenager, troubled with acne and a mediocre existence.

**Telling the Truth** comes dangerously close to using the same techniques as the teenage pulp mags in its Summer '80 spread on 16-year-old Brian Fuller and his singing family. While "Family" is the title of this particular feature, it is the handsome and sensuous appeal of the photograph of the teenage Brian that draws our attention to the article. Publisher George Dooms explains this use of well-known Christian performers and leaders. He is quick to acknowledge the use of role models, not as stars to be put on pedestals but rather as models for young people to emulate as they seek to communicate their Christianity. Various techniques and options are presented to the readers so they might be better able to choose how they themselves can best communicate the gospel. Dooms also intends to provide a platform for articulate conservative, Bible-believing Christians who wish to share with others why they have chosen to separate themselves from the world.

**Telling the Truth** wants to "challenge Christian young people to become aggressively evangelistic, Bible-believing and church-centred individuals. The emphasis is on "getting saved," witnessing and staying pure. There is a noticeable absence of the poor and suffering individual who has external as well as internal evils to contend with.

An attractive, eye-catching publication with a circulation of 25,000 which includes 8 Canadian provinces, this magazine overflows with opportunities for young people who want to attend the best Christian colleges, go to the most exciting Christian conferences and learn to evangelize in the most effective way.

**Campus Life**, the official magazine of Youth for Christ, might appear at a casual glance to be the same sort of publication. Covers abound with happy young people skiing and sky-diving. But inside its cover we notice a broader choice of subject matter, an absence of super-stars — Managing Editor, Jim Long, tells us that **Campus Life** aims at a non-authoritarian, peer approach. It steers away from highlighting exceptional people who appear better than or different from the average reader. We find humour, short stories, personal experiences — not testimonies as such, but rather the intimate sharing of ordinary people who don't have all the answers. Alcoholism, disease, the vulnerability of parents, the pressure to fake "getting saved" at evangelistic meetings, vacation ideas, burn-out and an

even wider range of article topics can be found that don't condescend to the reader or sum up with an aggravating moral.

**Campus Life** tries not to have that traditional, religious look that often turns young people off, particularly those on the fringes of Christianity. It aims at older high schoolers and college students and attempts to broaden life, refusing to chop it into the religious and neutral pigeon holes that are so prevalent in separation theology.

His magazine published by Inter-Varsity Christian Fellowship in Illinois, and *Insight* from the Young Calvinist Federation in Michigan, are both excellent pieces of work. It is a great temptation to put them in another league altogether. *His* is meaty, carries a great diversity of subject matter, has a higher standard of literary excellence and treats the reader as an intelligent individual who can assimilate the facts and make his own choices. Its approach may be largely due to the fact that it aims at a college and university readership and doesn't need to resort to Cuddly Ralph photos to grab the attention.

While *His* is largely campus-oriented, Editor Linda Doll tells us that it tries also to deal with non-campus concerns so that believers might see how their faith relates to world issues as well as their personal devotional lives. *His* has been on the market for forty-two years and does not represent the official Inter-Varsity party line but aims at being "a mind-stretcher which will help the reader formulate a truly authentic and reasoned biblical faith and lifestyle." It is blatant in its gospel message but goes beyond getting saved and witnessing into the realm of the Christian walk. It will open the eyes of the student to the humanism presented in his studies, the needs of the third world and the suffering of his fellows. *His* has a present circulation of 30,000-2,500 in Canada.

*Insight* has a decidedly different flavour. It aims at a slightly younger readership. The articles are light in style but often heavy in content and refreshingly broad in range. Ordinary young people share their trials and joys, articles are frank and not overly-authoritative. Current movies, music and literature are reviewed in a concise and to-the-point format. Sensitive short stories are thought-provoking and devoid of the preachy, condescending style so obnoxious to young readers. Life is presented in broad terms. The magazine's purpose is to help youth recognize "that Jesus Christ is Lord and prepare them to serve him always and everywhere."

There may not be an over-abundance of youth magazines but the range of theology is broad coming from polar ends of the spectrum. The cover clearly doesn't tell all. A close and careful perusal of the contents is a necessity before making a choice.

But if we must have super-stars, let them come from the dusty streets of Galilee two-thousand years ago rather than the glaring lights of the pseudo-Christian stage 1981-style.

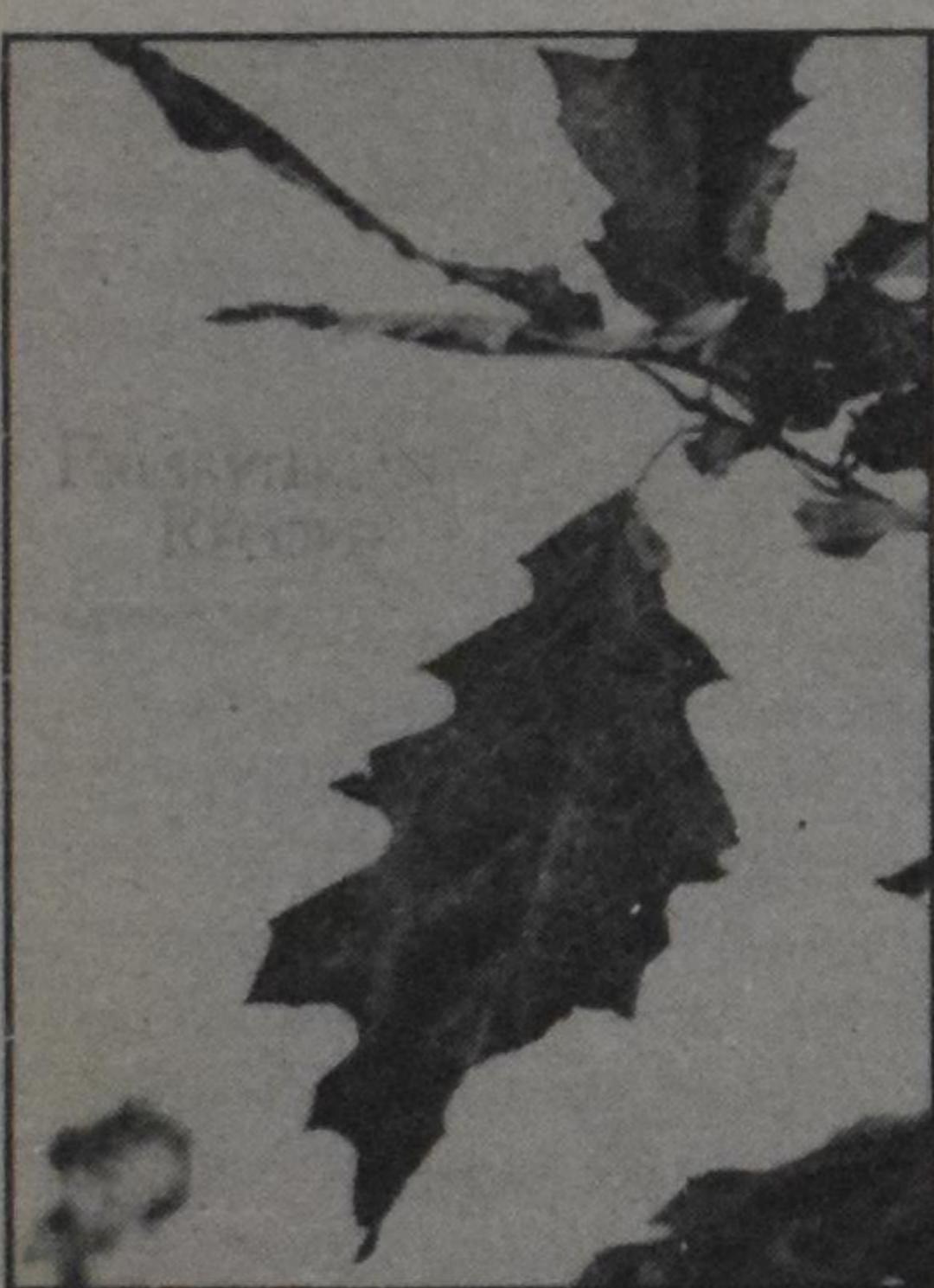
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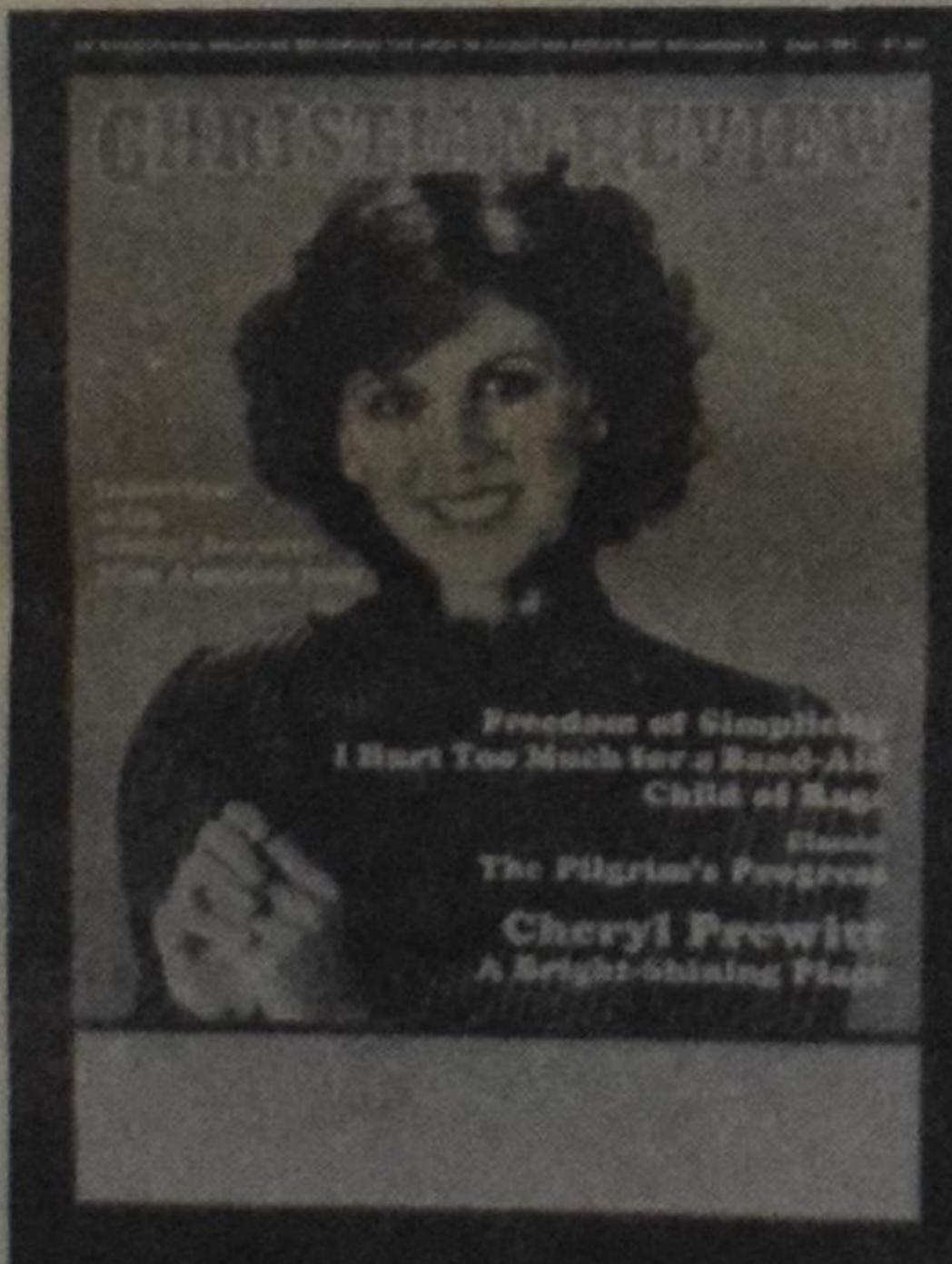
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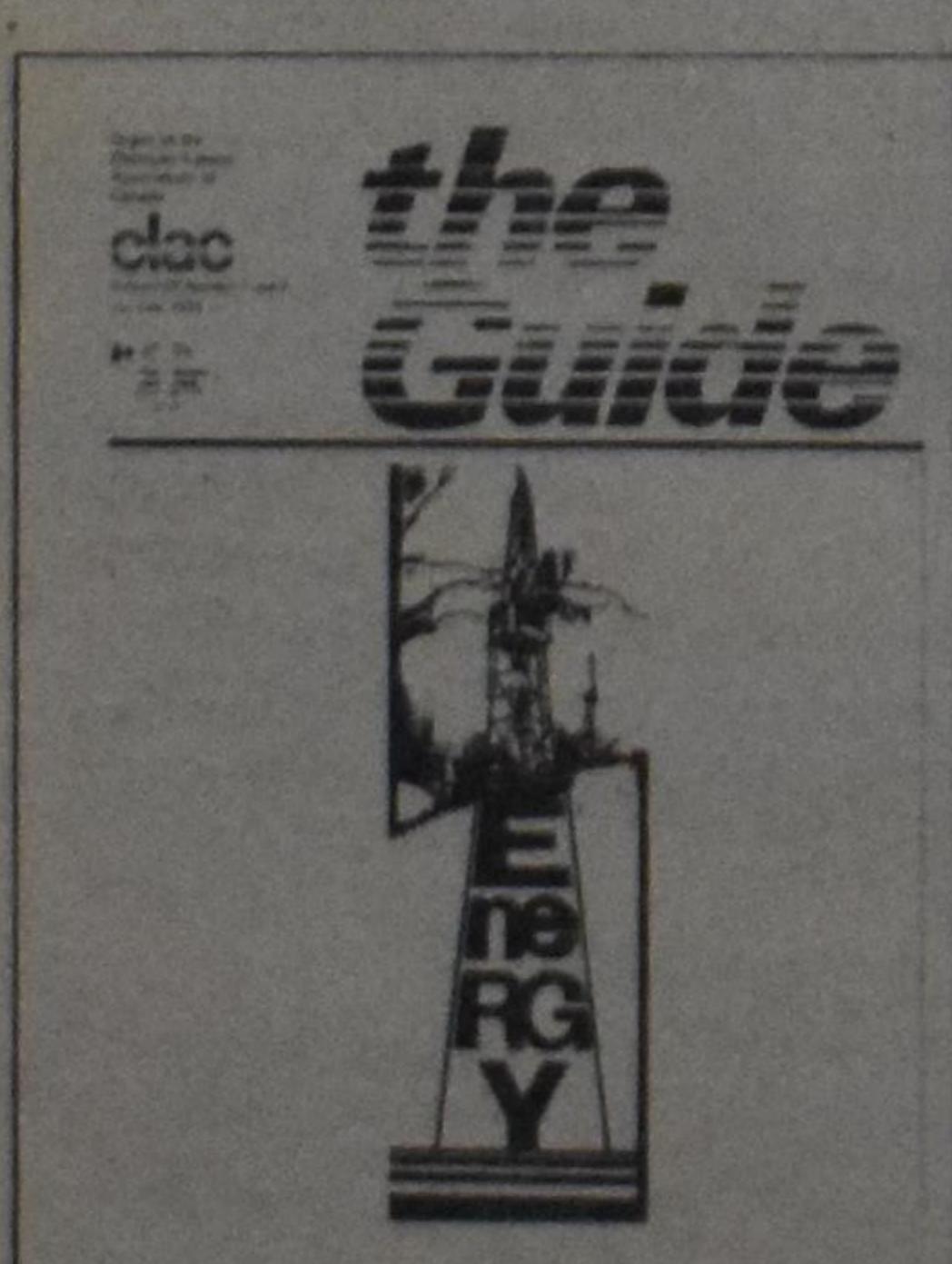
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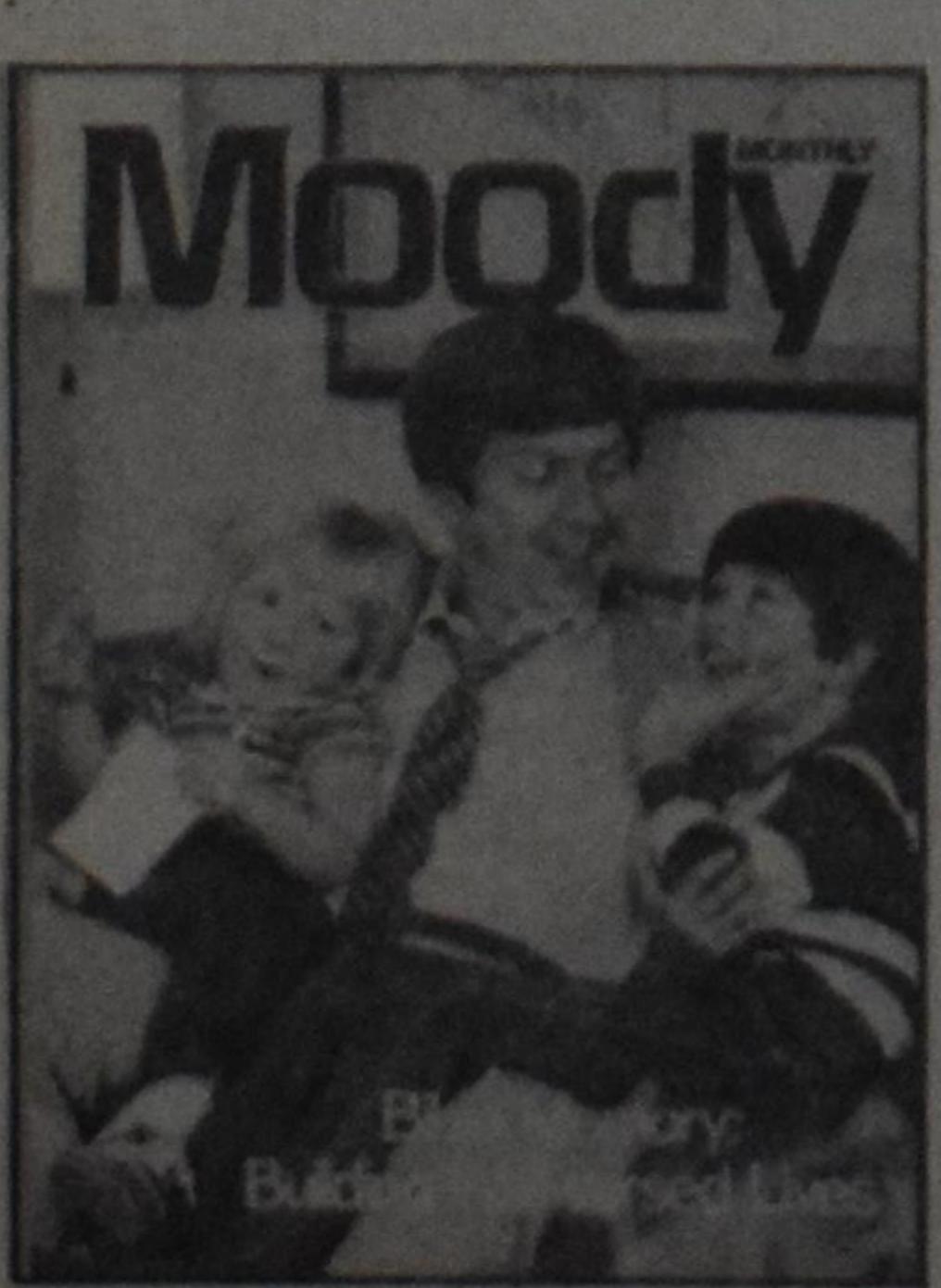


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# Sects and Cults

by Rev. Johan D. Tangelander

Our North American society is not only drifting to conservatism in search for answers, it is also returning to religion. Therefore, it is not surprising that conservative evangelical churches, known for their strict moral codes and their belief in the inerrancy of the Bible, are enjoying steady growth. But this renewed interest in religion has also led many to make a leap of faith into exploitative, strange and even bizarre cults and sects that are sometimes led by dubious and strong-willed prophets.

How seriously should we take the rapid growth of sects and cults? They are not harmless or just eccentric. Mind-control and manipulation have all too often become their trademark.

Biblical Christianity teaches that man is completely helpless in getting to know God, that he is incapable of arriving at truth on his own, that he is blinded by sin, but that God in his infinite goodness and mercy has revealed the truth, and that the only way to God is through the Lord Jesus Christ, who said: "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6).

Christianity is God reaching out to man. Sects and cults start with man, his needs, aches, pains, trials, troubles and longing for security and answers. They don't begin with God. Instant results and direct knowledge of God are offered - a faith without the cross of Christ. Come to us! We will take care of your insecurity, problems and feelings of despair and loneliness! We provide the answers and show you the way! Sects and cults are tempting havens for troubled souls in our violent, inflationary and crime ridden age.

Sects and cults are a challenge to the church. This is not the time to retreat from their onslaught. We must be willing and able to give an account of "the faith that was once for all entrusted to the saints" (Jude 3). In many circles Christianity is considered a crutch for the weak, a community for those who claim that Christ is the answer. Christians are people who don't want to think through today's questions.

But faith and intellect are not in conflict with each other. Early Christians often outwitted the pagans. We must do the same. The Christian's duty is to work out the right answers in confrontation with sects and cults. We don't need to be afraid of beliefs that lead people to dead-end roads. We must show those lured into counterfeit Christianity or eastern mysticism that they are misled and wrong. And at the same time, we must proclaim the glorious facts and truths of scripture. We should be ready to defend our faith while we converse with non-Christian people at work or when they call us at home. The apostle Peter warned Christians facing persecution in Asia minor, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:15).

We must defend the truth. We are fighting a spiritual battle. To be effective we must be able to handle our weapons well. But we must also know the strategy and motivations of the enemy. Besides the Bible, other types of material should be read to stimulate us



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**Scripture Twisting, 20 Ways the Cults Misread the Bible** by James W. Sire; InterVarsity Press.

The Jehovah's Witnesses are known for refusing blood transfusions. They argue on the basis of scripture that the giving of blood transfusions is forbidden.

How do we interpret scripture? How do people in various cults and sects interpret the Bible? What can Christians learn from scripture abuse? As Christians we too are tempted to have the Bible say what we want it to say.

*Scripture Twisting* is an important contribution to the understanding of the sect and cult phenomenon. It helps us not only to defend our faith against the cultists, introducing them to Christ instead, but also to further our own understanding of the Word of God. The last chapter provides excellent guidelines for good scripture reading.

**The Christian Warfare. An Exposition of Ephesians 6:10 to 13** by D.M. Lloyd-Jones; The Banner of Truth Trust/Lawson Falle.

Though this book does not analyze the sects and cults as such, it is still a pastoral and much needed biblical contribution to the study of the subject as it thoroughly examines the character and strategy of Satan. Dr. Lloyd-Jones rightly insists that the crisis in our modern world, the rise of counterfeit Christianity and the explosions of cults can only be understood in the light of the extraordinary activity of the devil.

**Strange Gods. Contemporary Religious Cults in America** by William J. Whalen; Our Sunday Visitor/G.R. Welch; pb.

No single book can catalogue the multitudes of sects and cults that have sprung up since the 1960s. Whalen, a Roman Catholic author of numerous books and articles on comparative religions, focuses on a few contemporary sects and cults, which have been founded, or which have experienced their fastest growth, during the second half of this century. He explores such cults as the Moonies, Scientology, Edgar Cayce and the A.R.E.

Whalen's presentations are fairly objective. The style is lucid. This well researched book lacks a biblical evaluation. It is informative for anyone wishing a quick overview of the beliefs, developments and motivations of today's sects and cults that have drawn the attention of the media.

**The Lure of the Cults** by the evangelical sociologist Ronald Enroth; Christian Herald Books/G.R. Welch.

Enroth details the approaches the cults use to attract followers. He discusses the role of fear and

intimidation, and the personalities of cult leaders. Why do youngsters join the cults? What should parents and church leaders do to fend off the appeal of the cults? What must parents do when one of their children has joined a cult? This probing analysis of today's lurking world of cults is an excellent source book for anyone who wishes some basic information to help victims of cults.

**All God's Children. The Cult Experience-Salvation or Slavery?** by journalists Carroll Stoner and Jo Anne Park; Penguin Books.

Should sons and daughters be rescued and deprogrammed from the clutches of the cults? Are cult leaders usurping the talents and productivity of youth for their own destructive end? The authors believe that the real issue of the cults lies not in their theologies, but in their practices. They describe in detail the faith and practices of various cults such as Guru Maharaj Ji's Divine Light Mission, the International Society for Krishna Consciousness and the Church of Armageddon. They provide a wealth of information and suggestions for parents who wish to dissuade their children from cult involvement.

## Older Works

**The Chaos of Cults. A Study in Present-Day Isms** by J.K. Van Baalen; Wm. B. Eerdmans/Oxford University Press.

*The Chaos of Cults* is still a standard work in its field. Its relevancy for today lies in its thorough treatment from the Reformed perspective of some of the major sects and cults. But since it is dated, it has no information on the recent developments within the Jehovah's Witnesses or Seventh-Day Adventism. A common complaint about the book is that the reader has to wade through so much material to find some pertinent information.

**Christian Deviations: The Challenge of the Sects** by Horton Davies; SCM Press/Trinity Press.

This paperback was first published in 1954 and has gone through subsequent reprints. The author discusses ten diverse movements, including Spiritualism, Christian Science and British Israel, in easily understood terms and style.

**These Also Believe. A Study of Modern American Cults & Minority Religious Movements** by Charles Samuel Braden; The MacMillan Company/Collier MacMillan.

First published in 1949, Braden's book continues to be regarded as a leading text on the North American cults and sects. Thirteen groups are studied, including Father Divine's Peace Mission, New Thought, and Mormonism. Some of the groups are no longer of interest to the students of the current religious scene. Psychiana's influence has waned, for example, but the book is still recommended reading because of Braden's popular writing style, combined with ample evidence of thorough research.

**The Theology of the Major Sects** by John H. Gerstner; Baker Book House/G.R. Welch.

This handy reference book outlines the erroneous doctrines of the following sects: Seventh-day Adventism, the Jehovah's Witnesses, Mormonism, New Thought, Christian Science, Spiritualism, and Theosophy. Two chapters are also devoted to Liberalism

in our ministry to the members of the sects and cults. Secular and Christian bookstores offer a vast variety of relevant titles, ranging from astrology and Christian Science to the Moonies and the Mormons. Many of the books available have been written to cash in on the current interest in the cults created by the Jim Jones's tragedy in Jonestown, Guyana. They are often poorly researched and pamper seekers for sensation. But there are some good ones.

The list of books I suggest here for your consideration is necessarily very selective. I have limited myself to some books I have found helpful in preparation for a course on sects and cults I hope to teach this winter in our church. They should be available through your local book store.

## General Works

**Know the Marks of Cults** by Dave Breese; Victor Books

This paperback is not a history or survey of the cults, but an introduction to the errors that are most characteristic of the cults of our time. They are listed as follows: Extra-biblical revelation, a false basis of salvation, uncertain hope, presumptuous messianic leadership, doctrinal ambiguity, the claim of "special discoveries," defective Christology, segmented biblical attention, enslaving



*Mary Baker Eddy, Christian Scientist*

organizational structure, financial exploitation, denunciation of others and syncretism. A timely warning is sounded here. Don't be lured into the cults!

How should Christians combat the cults? The first responsibility of each Christian is not to be an expert in sects and cults but in the Word of God. Breese emphasizes the need for sound doctrine. He says that cultists have had

and Faith Healing. The value of the book lies in its unique presentation of information: tables showing doctrines sect-wise and sects doctrine-wise, a chart of doctrines of sects, and a glossary of some terms used by the major sects.

Readers who want to have only a brief overview of various movements, their history and teachings, may find useful

**What's Wrong with Seventh-Day Adventism? What's Wrong with Christian Science?** and so forth. Series by Louis T. Talbot, published by Dunham Publishing Co., Findlay, OH. The Modern Library Booklet Series has condensed booklets available on the Jehovah's Witnesses and Christian Science by Dr. Walter R. Martin, published by Zondervan/G.R. Welch.

## New Religious Movements

**Those Curious New Cults** by William J. Petersen; Keats Publishing/G.R. Welch.

What do you know about I Ching, the Children of God, Zen Buddhism and Baba-lovers? Is the dawning of the "Age of Aquarius" a sign of decay of modern civilization? According to Petersen, the new cults mark the disillusionment of millions with the secular spirit of the age and traditional churches without a firm commitment to the gospel. With clear, penetrating and lively style, he examines from his evangelical faith perspective the sublime and the

ridiculous in North America's new religious movements. Highly recommended!

**Cults and New Faiths** by John Butterworth; Paideia.

This is a reliable and highly



Donny and Marie Osmond, Mormon missionaries

illustrated introduction to nineteen of today's new faiths, their origins, their leaders and their impact. Butterworth's approach is fresh and appealing for today's visual media oriented readers. I commend Paideia Press for making this fine work available.

**The Mindbenders. A Look at Current Cults** by Jack Sparks, who holds a Ph.D. degree in behavioural science; Thomas Nelson/Lawson Falle.

This paperback offers vital information on - what the author believes to be - some of the most dangerous new cults of our day. They are Transcendental Meditation, Divine Light Mission, Hare Krishna, The

Unification Church of Sun Myung Moon, The Children of God, The Way (International), The Local Church of Witness Lee, The Peoples Temple Christian Church (Jim Jones). Sparks gives a profile of each movement, an outline of its beliefs, a discussion of its methods of operation and refutation. This is a powerful, well-organized, up-to-date and handy reference work!

**Rise of the Cults** by Dr. Walter Martin, founder and director of the Christian Research Institute and evangelical authority on sects and cults; G.R. Welch.

Dr. Martin has written this comprehensive and easy guide with the general reader in mind. From the multitudes of sects he has selected the following seven for discussion: Jehovah's Witnesses, Armstrong's Worldwide Church of God, The Mormons, Christian Science, The Unity School of Christianity, Spiritism and Baha'i. The history of each movement is traced, its theology stated and a biblical refutation given.

**Cults, World Religions, and You** by Kenneth Boa; Victor Books.

Boa's book is a comprehensive reference work which explains how the old and new religious movements and major religions got started, what they believe together with a biblical evaluation of each. Boa directs himself primarily to Christians, particularly those who find themselves uninformed and bewildered by the great variety of religious movements they see flourish-

ing in North America, and, perhaps even in their own neighbourhood. This book is basically designed for personal use to illuminate strange concepts that were known only to a few in the Western world. It can also be profitable for group study since a leader's guide is available.

**Reasons I. Sects and Cults with Non-Christian Roots and Reasons II. Sects and Cults with Christian Roots** by Bill Evenhouse; Board of Publication of the Christian Reformed Church; Grand Rapids, MI

Reasons I and II are accompanied by a teacher's manual. They are part of the Bible Way curriculum for young adults, but they are also useful for groups - ranging from high school seniors to adults. The title, Reasons, is derived from 1 Peter 3:15. The study guides are attractive, but a teacher needs to do extensive research to find the necessary information for the course. The manual provides only scanty study material. Two insignificant groups, the snake-handlers and the Native American Church are included.

**What do you say to a Moonie?** by Chris Elkins; Tyndale House/G.R. Welch. Elkins, a former Moonie and author of **Heavenly Deception**, is now consultant with the Southern Baptist Convention.

**Heavenly Deception** is the story of Elkins' conversion from the grip of Rev. Sun Myung Moon to the freedom of Christ.

How do you respond to a Moonie who  
Continued on page 17

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**HANS KÜNG**, the sole member of the Ecumenical Faculty at the University of Tübingen in Germany, was recently censured by Pope John Paul II. His previous books, such as *The Church Infallible*? An Inquiry, have not only provoked controversy

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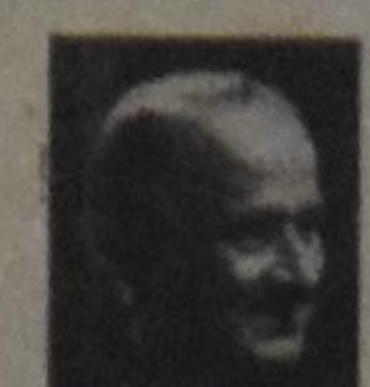
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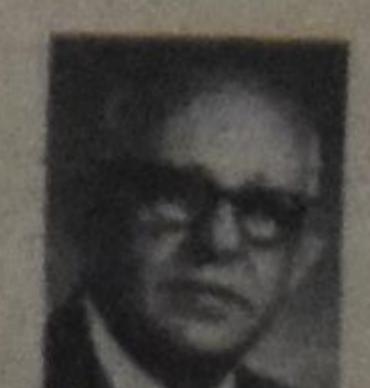
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**4251 Christ in a Pluristic Age** by John Cobb (Westminster), 272 pp.

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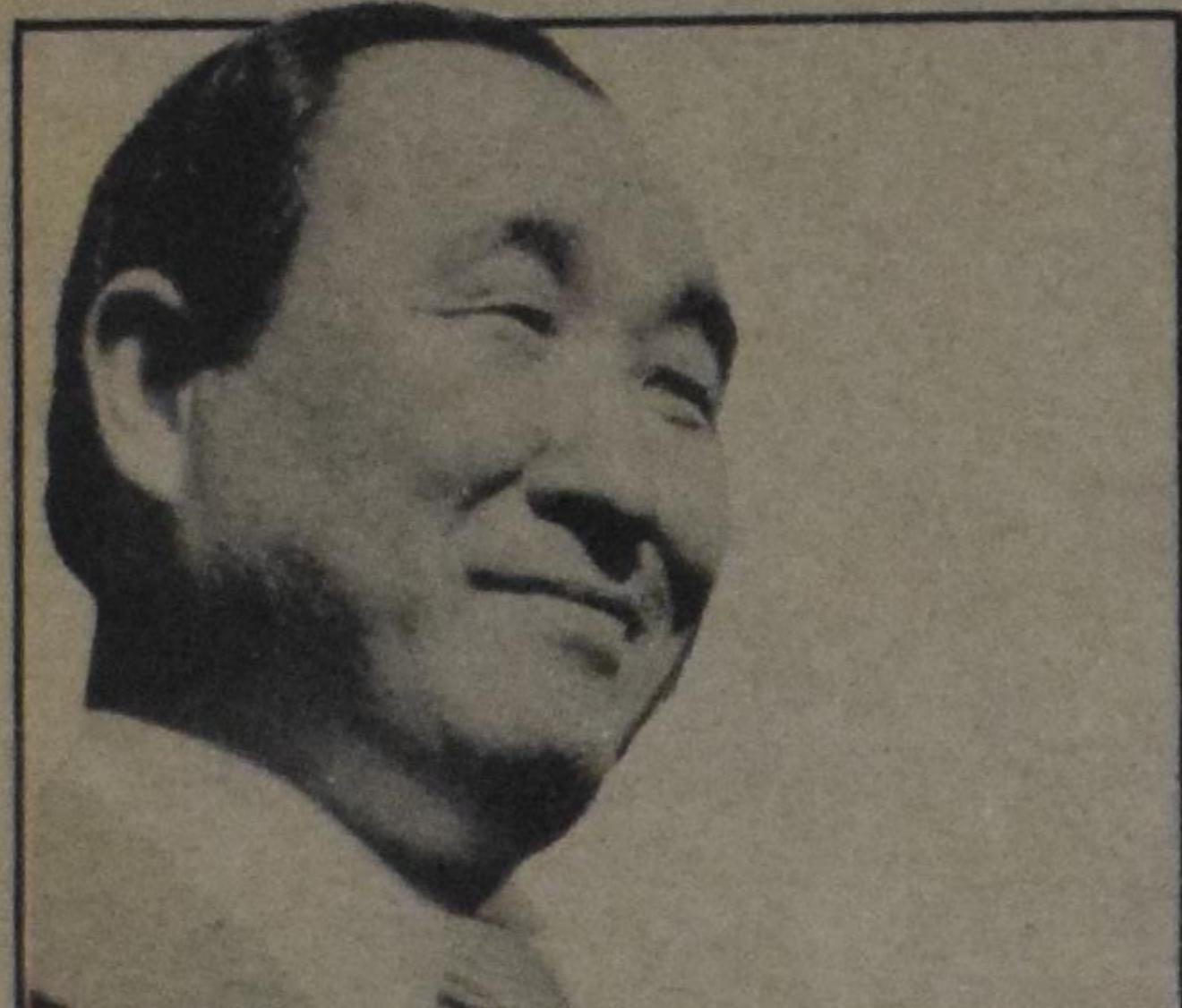
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## Sects and Cults

*Continued from page 15*  
accosts you at the airport or at Eaton's Centre in Toronto? This sensitive little book contains helpful hints, and sound principles that aid the reader in his



*Sun Myung Moon of the Moonies*

approach to the Unification Church but also to the cults in general.

**The Mystical Maze** by Pat Means, Campus Crusade for Christ International.

How do we communicate the gospel to those entangled in Eastern Mysticism? Why today's anti-intellectualism, the readiness to submit to the authority of a guru, the Westerners' attraction to reincarnation, an ancient Hindu doctrine? What is the difference between a Christian form of meditation and yoga? Pat Means' book is an effective tool for equipping Christians in their outreach into the eastern mystical subculture. The reference section includes a good glossary of difficult eastern mystical

terms, a list of who's who of gurus and other mystics, a compendium of eastern cults, and a summary of key issues and pertinent scripture.

I recommend this resource book, but I find the strong emphasis on the four spiritual laws as an evangelistic too frustrating. There is more than one way to introduce someone to Christ.

Readers who plan to do some indepth study should write to: Spiritual Counterfeits Project, P.O. Box 2418, Berkeley, California 94702; or to: Council On Mind Abuse (COMA), Box 575, Station "Z", Toronto, Ontario, M5N 2Z6.

In studying and perusing a wide range of literature on sects and cults, I noticed that few contemporary writers seem to make a distinction between the

two. The terms sect and cult are applied quite indiscriminately. Some call the Jehovah's Witnesses a sect and others brand it as a cult. So we must define sect and cult as we are using the terms, and from our particular perspective. Definitions are important. Many modern cults have no relationship whatsoever with the Christian faith. The cults oriented to Hinduism or Buddhism are a case in point.

Sects and cults are protest movements. They accuse the church of her shortcomings and failures. May God's people take them seriously and through a prayerful, dedicated, compassionate and informed evangelistic outreach be instrumental in leading many of their members to Christ.

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Sketches of Influential Modern Theologians, #4

# Rudolf Bultmann: The Problem of the New Testament

by John Bolt

Aside from Karl Barth, Rudolf Bultmann may be the most significant and influential theologian of the twentieth century. He permanently affected the way (method) in which biblical scholars interpret the New Testament, especially the gospels, by his "form-critical" approach. More importantly, however, Bultmann's theology represents one of the most creative and important attempts to update the message of Scripture or to translate it in terms that are acceptable to modern man.

This passion for making the gospel message relevant to modern man is, of course, also the driving force behind such Roman Catholic scholars as Hans Kung, Edward Schillebeeckx and Reformed theologians such as Harry Kuitert.

It is useful and instructive, therefore, to take a closer look at Bultmann because very few theologians have stated the problem so clearly and starkly, and have given such a radical and startling answer. Although there is much more that can and should be said about Bultmann's theology we shall limit ourselves, in this article, to this problem.

Rudolf Bultmann was born on August 20, 1884 in Oldenburg, Germany. The Bultmann family was deeply involved in the Evangelical

*John Bolt is assistant professor of theology at Calvin College, Grand Rapids, Michigan.*

Lutheran Church of Germany. Rudolf's father was a pastor in that church, as his maternal grandfather had been. His grandparents on his father's side had served in Sierra Leone, West Africa, as missionaries. After his elementary and Gymnasium training he studied theology at the German Universities of Tübingen, Berlin and Marburg, where he later also taught New Testament for thirty years from 1921 until his retirement in 1951. Among Bultmann's teachers were the great liberal theologians Adolf Harnack and Wilhelm Hermann and the New Testament scholar Johannes Weiss. Bultmann was also deeply influenced by the existentialist philosopher Martin Heidegger who taught at Marburg from 1922 to 1928.

Perhaps the best way to introduce the distinctive characteristics of Bultmann's thought is to contrast it with the thought of classic (especially German) theological Liberalism. In the 19th century German theology was preoccupied with the so-called Jesus of history, or the historical Jesus. The real historical Jesus, it was argued, was different than the portrait given of him in the gospels. The New Testament gospels, and epistles, speak of Jesus as the Son of God, born of a virgin, a worker of miracles, who cast out demons, who preached about the coming kingdom of God, who died for the sins of man and rose again from the dead, and who is coming again to judge all men. This view, however, so it was argued, represents the church's

belief about Jesus. The real Jesus of Nazareth, the historical Jesus was not like this at all. According to Adolf Harnack, the essence of Christianity as preached by Jesus was a belief in "the Fatherhood of God, the brotherhood of man, and the infinite work of the human soul." The real Jesus is the preacher of love, brotherhood and personal freedom. According to Harnack it was necessary therefore to separate the "kernel" of Jesus' message from the "husk" of the church's reflection and confession about Jesus. The real historical Jesus must be separated from the Church's statements about him.

Bultmann does not dispute the liberal argument that the New Testament is primarily the church's teaching about Jesus rather than an accurate historical portrait. However, Bultmann does not try to separate a Jesus who preaches brotherhood from the church's presentation of Jesus as a divine miracle worker who died, rose from the dead and is coming again. Bultmann accepts these as essential to the Christian message but insists that they be reinterpreted for modern man. The worldview of modernity is so different from that of the New Testament that modern man cannot understand it. Perhaps it is best here to quote Bultmann's own summary of that unacceptable New Testament world view in his famous essay "New Testament and Mythology":

"The cosmology of the New Testament is essentially mythical in charac-

ter. The world is viewed as a three-storied structure, with the earth in the centre, the heaven above, and the underworld beneath. Heaven is the abode of God and of celestial beings—the angels. The underworld is hell, the place of torment. Even the earth is more than the scene of natural, everyday events, of the trivial round and common task. It is the scene of the supernatural activity of God and his angels on the one hand, and of satan and his demons on the other.

"These supernatural forces intervene in the course of nature and in all that men think and will and do. Miracles are by no means rare. Man is not in control of his life. Evil spirits may take possession of him. Satan may inspire him with evil thoughts. Alternatively, God may inspire his thought and guide his purposes. He may grant him heavenly visions. He may allow him to hear his word of succour or demand. He may give him the supernatural power of his Spirit. History does not follow a smooth unbroken course; it is set in motion and controlled by supernatural powers.

"This aeon is held in bondage by Satan, sin and death (for 'powers' is precisely what they are), and hastens towards its end. That end will come very soon, and will take the form of a cosmic catastrophe. It will be inaugurated by the 'woes' of the last time. Then the Judge will come from heaven, the dead will rise, the last judgment will take place, and men will enter into eternal salvation or damnation.

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Out the hours - God is doling  
Over and again to men.  
Babies crying, old men dying,  
Quick from birthing to the earthing,  
Count from one, from one to ten.

So before me lived another,  
Had a sister, had a brother,  
As I am before my son.  
Is it brutal, is it futile?  
Hear it coming, death's drum drumming,  
Nothing, nothing can be done.

As I think, so thought before me,  
And so after there'll more be,  
Who will do as I do now.  
I, inspired, yet am tired,  
For I write to and give sight to,  
No new answers as to how.

So the battle's not for stronger,  
Now will wise men's days be longer,  
Time and chance will touch them all.  
Ashes burn to dust returns to,  
Spirit sobbing, rising, throbbing,  
For each soul must face his call.

This the end then of the matter,  
As the former so the latter,  
Fear God, after all is said.  
For each second will be reckoned,  
Every action to a fraction,  
Whether good or whether bad.

Christine Farenhorst Praamsma

## and modern man

Bultmann calls this the "mythical" view of the world which is simply incredible to modern man because our thinking is shaped by modern science. "Man's knowledge and mastery of the world have advanced to such an extent through science and technology that it is no longer possible for anyone seriously to hold to the New Testament view of the world—in fact, there is no one who does." According to Bultmann: "It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of spirits and miracles. We may think we can manage it in our own lives, but to expect others to do so is to make the Christian faith unintelligible and unacceptable to the modern world."

There you have the problem stated succinctly and clear. The modern scientific worldview is incompatible with the worldview of the New Testament. However, Bultmann does not suggest that the message (*Kerygma*) of the New Testament for modern man is irrelevant for modern man. On the contrary! What must be done is to translate or reinterpret the "myth" so that it is acceptable to modern man. The story about Jesus must be "demythologized" or interpreted existentially. What do these impressive sounding philosophical terms mean? Perhaps an example may help to clarify the point.

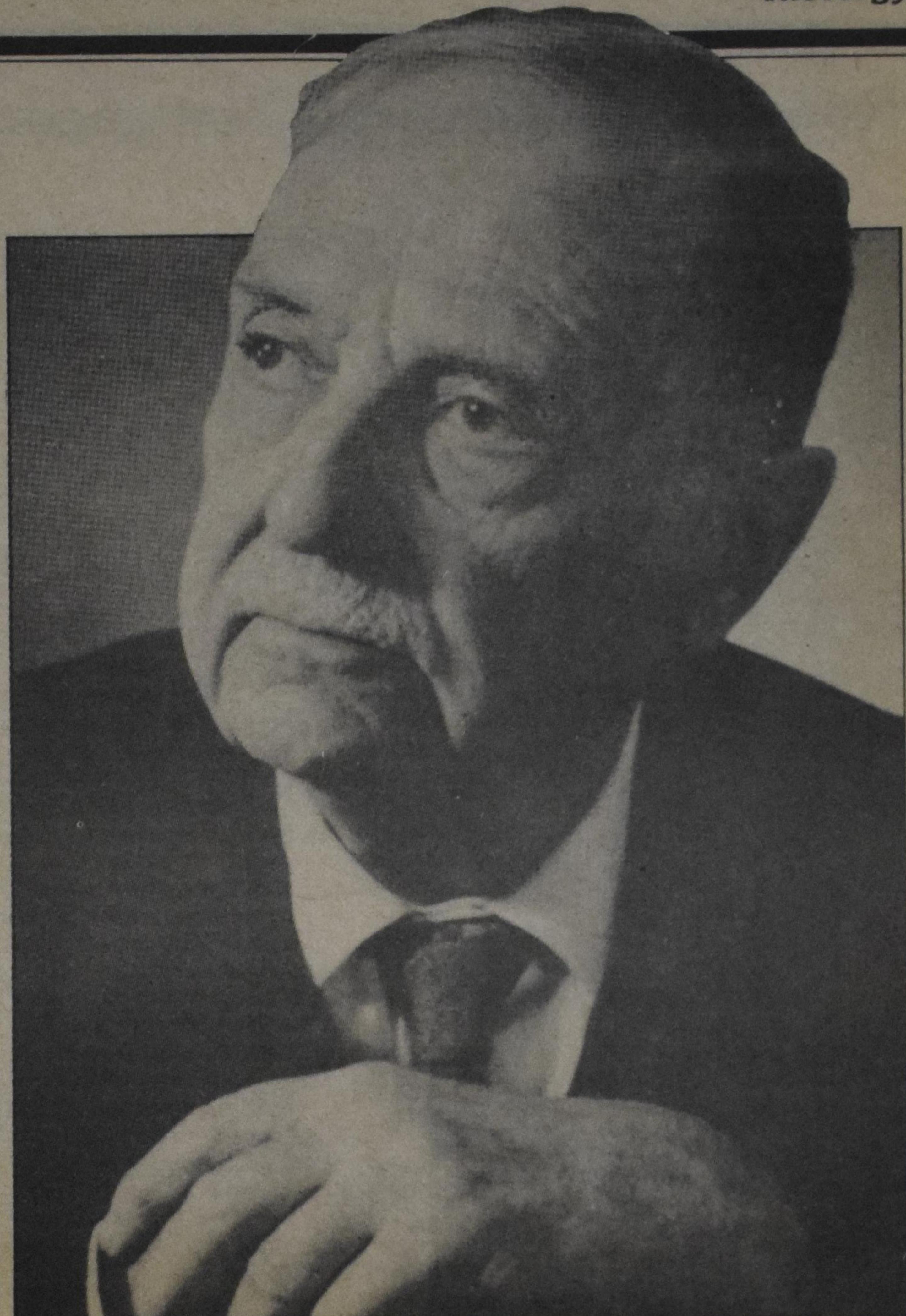
Orthodox Christianity has always believed in a more or less literal

second coming of Jesus Christ on the clouds of heaven. However, it is also recognized that the second coming of Jesus must be more than just a doctrine to be memorized and filed away in a theological system. The second coming of Christ must be a real and live awareness in the church. Christians must be Maranatha people. What if we knew Jesus was coming back tomorrow? In an hour? Five minutes? Would we not be more aware of his lordship? Would our hearts and lives not be filled with expectancy? Would we not be more obedient and careful about God's law? I'm sure we would. Who cannot recall instances, especially in childhood, after knowingly doing wrong, when we were afraid that Jesus might come back now! It is this present realization of the crisis that the second coming brings in our lives that is meant by "existential."

For Bultmann, the mythical eschatology of the New Testament "is untenable for the simple reason that the parousia of Christ never took place as the New Testament expected. History did not come to an end, and, as every school boy knows, it will continue to run its course." The myth of the second coming is unacceptable for modern man. However, when it is interpreted existentially and impresses upon man the need for radical obedience to God, it still presents the valid teaching of the New Testament.

In sum, whereas Liberalism rejected the New Testament teaching concerning

*Continued on page 20*



## Talking books: The voice of the future?

by Elske Kuiper

When I was young, it seemed no one could tell stories better than my father, especially the Bible stories he read to us after supper. Awesome as they were in themselves, they became more so when relayed in his sonorous voice, filled with wonder at the triumphs and losses of Israel, the suffering and deliverance of Job, or the wisdom and glory of Solomon. Even the lengthy enumerations of the generations of Israel became, in narration, a procession moving through time, alive with the resonance of those ancient names.

The end of childhood does not mean the end of one's capacity to enjoy story-telling. How many adults are not spellbound by a story well told, even if they have read it many times over? A good story is rarely exhausted in our own reading of it. Told in the voice of another, it is bound to surprise us with new subtleties in character, mood and meaning.

The power of narration has recently been rediscovered as a marketable item in the production of "talking books," both for adults and children. Take a book from a rack at your local W.H. Smith, Classics or Eatons store, and chances are you will hear, not the rustle of paper, but the rattle of plastic. If you choose Dr. Zhivago you will find displayed on its hermetically sealed cover not only author and title but, equally prominently, the narrator, Paul Scofield. Beneath his picture on the back, the small print informs us that the text has been abridged for recording. Inside are two cassettes which will reel out the novel in three hours.

Elske Kuiper is a freelance writer living in Toronto.

The idea of recording literature is not new. In 1952 a company called Caedmon Records, after the first-known English poet, began to produce on record such literary luminaries as T.S. Eliot and Dylan Thomas. Since then, the record selection has greatly expanded, including old and current classics in fiction, poetry, drama and children's literature.

Until recently, Caedmon's recordings found their way mostly into public libraries, schools and a few record stores. Now, with nearly 600 titles on record and tape, the Canadian division is attempting to make its entry into the retail market via bookstores across Canada.

The real breakthrough in the retailing of cassette books was made by Listen for Pleasure, a Canadian company whose origins are with EMI, a British recording conglomerate. Although the company was established in Canada less than a year ago, its president, Terry Durkin, as well as several booksellers that carry his product, reports that sales are more than satisfactory. His stock includes abridged versions of a number of popular classics, children's literature, and current bestsellers in fiction and autobiography.

What has made talking books a feasible and potentially lucrative enterprise are the recent technological developments in cassette recording. Not only are the tapes of high audio quality, their standard cassette format makes them accessible to anyone with a tape deck. Given that 53 percent of American households own such a deck, the increasing number of cars equipped with one, and the widespread appearance of portable decks on the belts of joggers and bikers, the

talkingbook trade has its market in its lap.

Christian booksellers are also showing a strong interest in books on tape, which isn't surprising. Evangelism being an inherent part of their trade, any new, effective means of serving this goal is quickly recognized. Audio-visuals have already become a standard feature of evangelism programs.

Evangelical publishers, which distributes and retails Christian books in Canada, also has an audio-visual centre at its Toronto location. Its store displays several racks of spoken materials on cassettes, which range from sermons, counseling and meditation material to several unabridged editions of the Bible.

Murray Tindale, EP's vice-president and general manager, speaks enthusiastically of the potential of recorded books. He states as a primary reason that much of the literature he sells is used for the purpose of group discussion; the cassette format is ideally suited to this function.

The Christian material available on tape is best represented in the *Bookstore Journal* of the Christian Booksellers Association. It took seven pages of its May 1981 issue this year to print just the first half of all the titles available. The list is rather heavily tilted towards personal and family counselling, but also include such names as C.S. Lewis and Frances Schaeffer.

The question is, do we want to hear C.S. Lewis in abridged form? Books on tape attract buyers, not just because of the pleasure of listening to good narration, but, probably more so, because of the convenience of hearing a book in two or three hours, instead of reading it unabridged in six. Is the time gained

worth the text that is lost? And not just the text, but the habit of mental discipline and imaginative involvement that a good text demands?

Those in the business of tapes and books insist that there will always be books and their readers, which is probably true. Yet it is not inconceivable that their number will decrease; that the cassette will do to reading what the calculator has done to mental arithmetic. A large number of books may serve their purpose better on tape, but before we substitute the flick of a switch for the turn of a page, we might ask whether we are not really opting for our own mental abridgment.

Information concerning Christian "Talking Books" can be obtained from:

- Most retail bookstores and departments across Canada
- Caedmon Records  
100 Adelaide St., W., Ste. 1600  
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Downsview, ON M3J 2M1
- Evangelical Publishers  
55 Queen St. E.  
Toronto, ON M5C 2M5
- Christian Booksellers Association, Inc.  
2620 Venetucci Blvd.  
P.O. Box 200  
Colorado Springs, Colorado 80901 U.S.A.

## Rudolf Bultmann: New Testament and modern man

*Continued from page 19*

ing the last things and the return of Christ (eschatology), Bultmann considers eschatology to be the heart of Jesus' teaching and of the essence of Christianity. He insists, however, that the eschatology of the New Testament be interpreted existentially.

What must we say about this problem of modernity and Bultmann's answer to it? Is it true that Christians who go to the hospital for treatment can no longer believe in miracles? Do we no longer need God as a "hypothesis" in the modern scientific enterprise? It cannot be denied that Bultmann raises questions that will not go away, even for evangelical Christians. To a certain degree Bultmann is right—we do live in a modern world and our world-view is dominated by the scientific model. As evangelical and Reformed thinkers we must do some more reflection on how we understand God's relation to our world and the laws he fashioned to govern that world. What is a miracle? What do we mean by an act of God?

Before I call attention to some problems in Bultmann's thought there is one other thing that needs saying. Bultmann correctly reminds us that doctrine is not an end in itself. Doctrine must be a living reality in the daily experience of the Christian; it must, if you will, be existential. The real significance of the second coming does not only consist of having a correct doctrine about it—we must be Maranatha people, living in expectancy and hope. One's doctrine of creation is not orthodox if one only has a correct view about Genesis 1 but does not live in daily trust and dependence on God's creative and providential care of the world. The Christian faith must be existential, living, real for us in the present.

However, the message of the Bible is not limited to such a personal existential message. When the Bible speaks of creation it refers to the activity of God in fashioning the world not to a confession made by man about his dependence on God. The resurrection of Jesus does not only mean, as the gospel hymn suggests, that he lives in my heart ("He lives...You ask me how I know he lives; He lives within my heart."), but that he actually arose from the dead. The second coming refers to an historical event. Can we eliminate the historical aspect of Christianity and still have a gospel left? I think not. If Christ is not raised, according to Paul, we are without hope. To reduce history to myth, as Bultmann does, is to loose the gospel from its necessary anchor.

Finally, what about the alleged tension between the "mythical" worldview of the New Testament and that of modernity? We might well ask whether Bultmann is correct in his description of the so-called modern scientific worldview. Bultmann sees the world as a closed system where everything that happens has a direct cause within the system. Modern scientists, however, are less confident today about such a closed world system. Furthermore, modern man is perhaps not as "scientific" as Bultmann and others seem to think. The incredible explosion of interest in the occult and astrology (in the Western scientific world!) as well as the wave of new religions from the East clearly show the dissatisfaction of many people with the coldness of such a closed worldview. The rise of Pentecostalism and the Charismatic

movement in our day, with its emphasis upon divine healing, and so forth, illustrates the same point. The "mythical" worldview is alive and well in the modern Western world.

This simply goes to show that Christians (especially Christian theologians) should be extremely cautious about simply accepting a so-called modern world view, rejecting the biblical one and then trying to accommodate the gospel to modernity. The modern world view, frankly, might be wrong. If several aspects of the modern world view are incompatible with the biblical view of reality, as is quite apparent, there is no good reason simply to assume that the biblical view must be wrong.

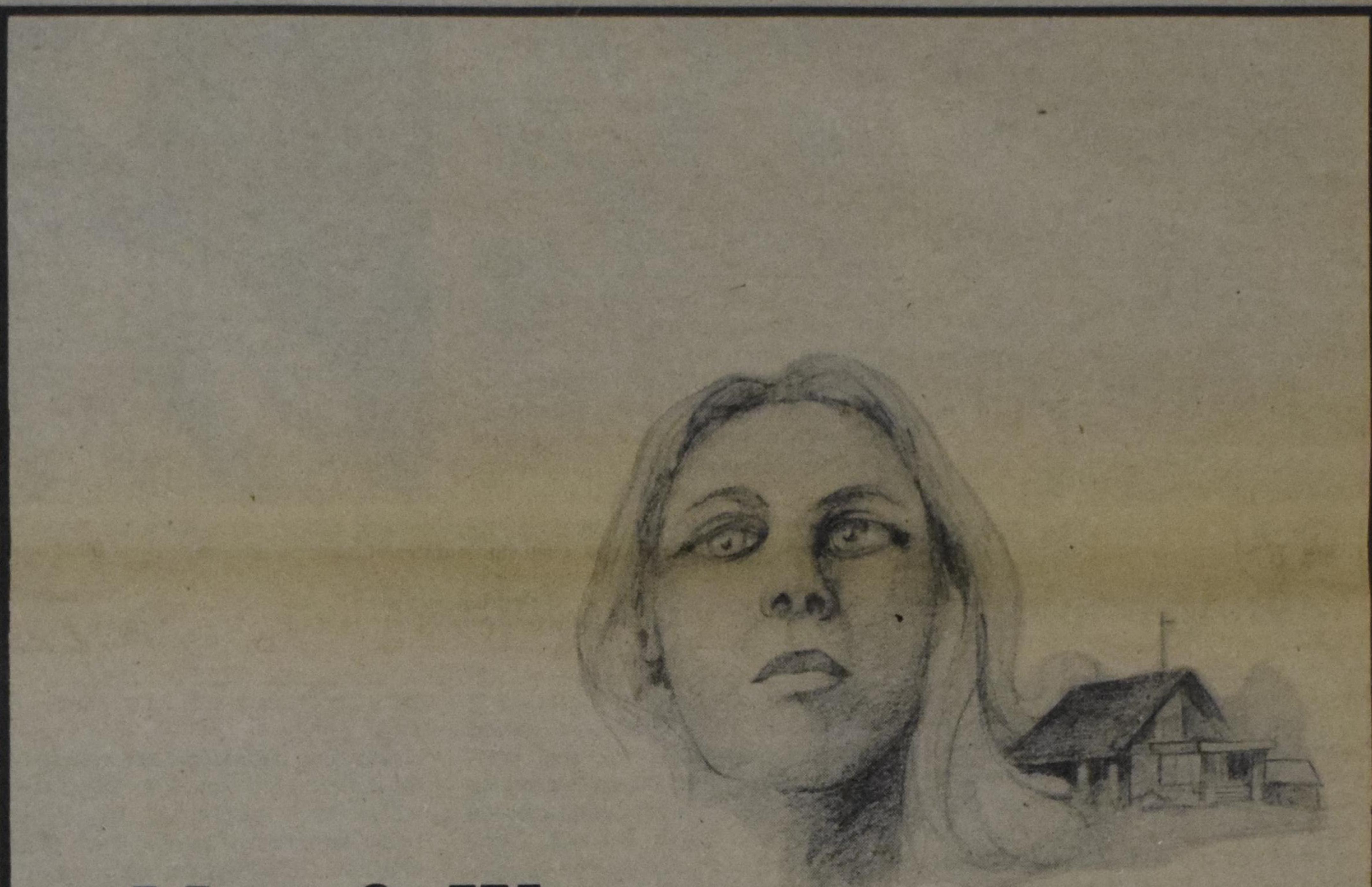
It is true that the gospel must be translated into the language and idiom

of the present day and must address the contemporary world. That is also the task of a Reformed theology that must be continually reforming. Theology, like all Kingdom activity (recall the parable of the talents), is not without its risk in this regard. In judgment, however, for all of its brilliant insights, Bultmann's theology does not show us how that translation should be done. It is rather a negative example—how it should not be done. For further reading:

**By Bultmann:** Bultmann's theology is complex and not always easy to read and follow especially for those not trained in theology and philosophy. Perhaps the best summary statement of his views, especially on the issues dealt with in this article, is his famous essay "New Testament and Mythol-

ogy" found in the volume of *Kerygma and Myth* (ed. by H.W. Bartsch). The quotations used in this article were from that essay.

**About Bultmann:** The most simple summary and critical evaluation of Bultmann from a Reformed perspective is H.N. Ridderbos' essay *Rudolf Bultmann in the Modern Thinkers Series* published by the Presbyterian and Reformed Publishing Co. (1960). Slightly more difficult, but helpful, is Morris Ashcraft's volume on Bultmann in the Series *Makers of the Modern Theological Mind* edited by Bob Patterson and published by Word Books. Norman Perrin's *The Promise of Bultmann* (Fortress Press) is more difficult but excellent because he shares Bultmann's theological convictions.



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## Drayton school celebrates 25th anniversary

September, 1981 marked a special month in the history of the Calvin Christian School of Drayton, Ontario.

Twenty-five years ago, in 1956, classes were begun in Drayton, a small village in the midst of a predominantly Dutch and now prosperous farming community.

Reflecting on the past twenty-five years, it is easy to see God's blessings upon the school. Growth in numbers — pupils and supporters, dedicated Christian teachers, parents and school boards, a well kept and tidy six classroom school are just a beginning of God's blessings when one begins to count. Friday, October 9, was the date set for the 25th Anniversary celebration.

It was truly a festive day for the school children. The children dressed in their best, started the day with listening to one of the first board members outlining the history of the school, and describing

the events which led to the opening of the present school.

The room mothers saw to it that the children fared well for lunch. The anniversary cake was enjoyed by all. Each child launched a helium-filled balloon with an attached message, and later on planted their own tree around the school yard.

A closing assembly ended the day's festivities.

That evening 425 present and former students, teachers, parents, society members and guests set down to dinner in the community centre. After a delicious meal, Dr. Gordon Spykman, the keynote speaker for the evening, spoke on the anniversary theme: "Showing God's lordship in all I do". The speech of this tremendously gifted speaker was enjoyed by all.

Reviews were given by representatives of the alumni, principals, teachers, board members and bus drivers.

A highlight of the evening was the donation of \$6,000 to the gym fund from the Cadet Club of the local Christian Reformed Church.

The winners of the banner contest expressing the theme were a pair of grade six students, Karen Timmerman and Emily Keunen, who were awarded a gift certificate from Paideia Press.

The evening was concluded with a presentation by Elbert Van Donkersgoed, a past teacher and board member, on the "Future vision of Christian education".

The anniversary also served as a reunion for many students and teachers. At the open house the following day, many former students walked through what was once very familiar territory, and re-lived

the activities and happenings of past school days by looking at many old pictures.

All in all, the 25th celebration will be an occasion to be cherished and remembered.

We pray that with God's continued blessing, there will be many more years of Christian education in Drayton.

G.A. Borger  
Principal

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## Revival in Czechoslovakia despite repressive curbs

NEW YORK (EP)—Despite curbs on church activists, a religious revival is under way in Czechoslovakia, Marvin Howe reported in the New York Times on October 10.

Even Dr. Karel Hruza, head of the Government's Secretariat for Religious Affairs, says that there is a back-to-church trend among young people. "In the old days, you would see only grandmothers in churches, but now there are young churchgoers, too," he commented in a recent interview.

Asked about the causes of

the revival, he said: "Some sociologists say the people are seeking the meaning of life, others call it a protest against consumerism; I think probably both are right." One fact is evident: Young people are flocking to churches, both Roman Catholic and Protestant.

Another sign of the religious surge is a run on Bibles. An ecumenical translation of the Bible appeared last year—the first Czech translation in 300 years—and became a bestseller. Bibles sell on the black market for more than

twice the official price. Three Americans were detained last year on charges of trying to smuggle Bibles into the country. One church was broken into and a score of Bibles were stolen. There is also a flow of underground religious literature, catechisms, theological dictionaries and the like.

The state draws a line between religious fervor and what is called political activity in the guise of religion, according to East/West News Service. In recent years, clergymen have been jailed for taking part in mass without

official authorization, holding prayer meetings in private homes and proselytism. Most religious people who have faced charges have been tried

under Article 101 of the Penal Code, which refers to "the misuse of the religious function" and provides penalties of up to three years in prison.

## "Sacrifice month"

OSLO, Norway (EP)—Pointing to "14 million tragic deaths" resulting from starvation or extreme malnutrition each year, directors of Food for the Hungry International have called for the designation of November, 1981, as "Sacri-

fice Month" throughout the world. Meeting here in suburban Harestua, the international group called upon "people of good will throughout the world" to join in this observance by "devoting at least one day of the month as a time of prayer and fasting, extending themselves to help the poverty-stricken and hungry in their local communities, and giving generously to support programs of relief and development in the least developed countries of the world." The resolution also appealed to "the various heads of state in the nations of earth to proclaim one specific day in November as a special time of such observance."

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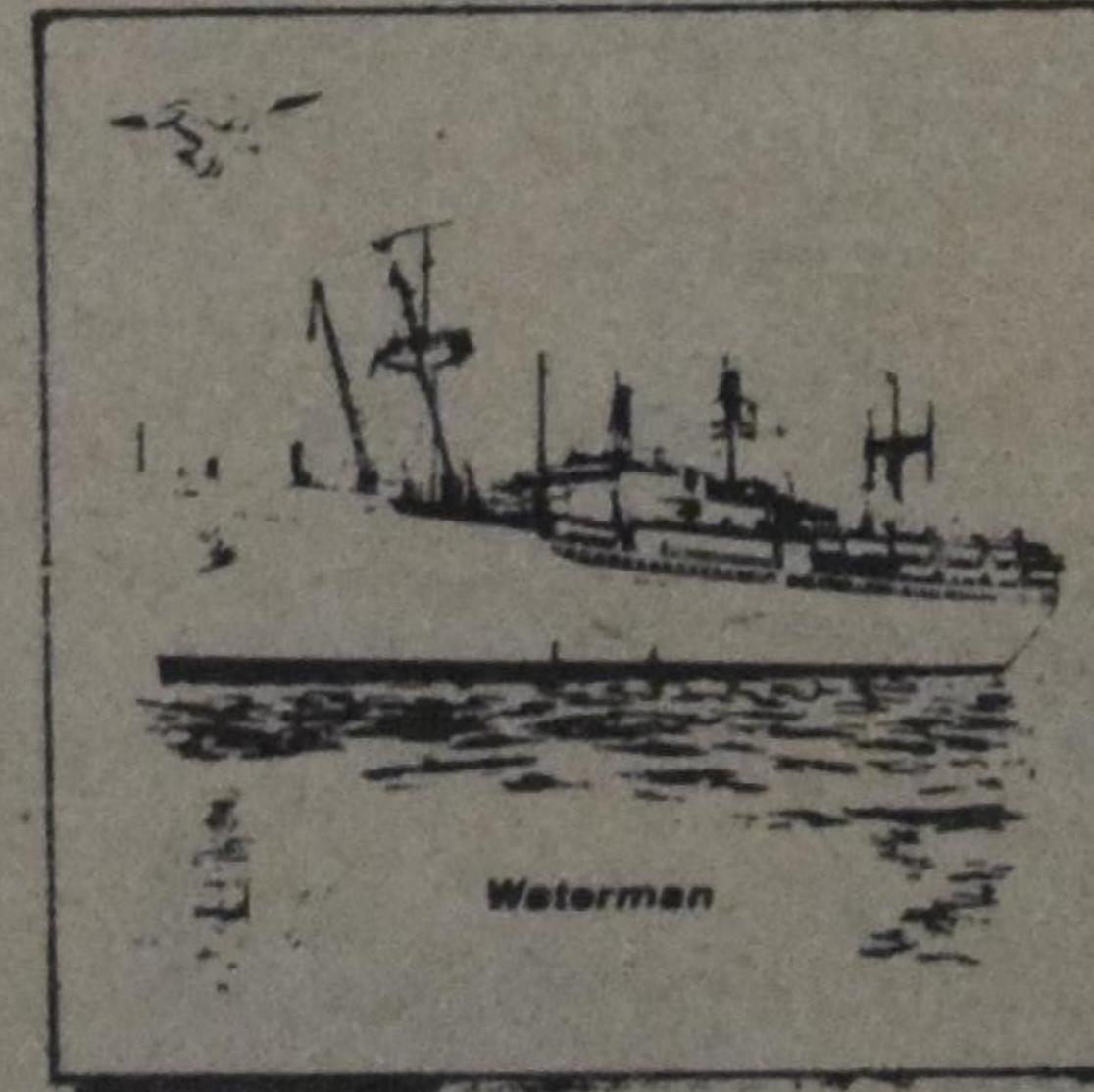
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(previously Pasteur)  
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(previously Gripsholm)

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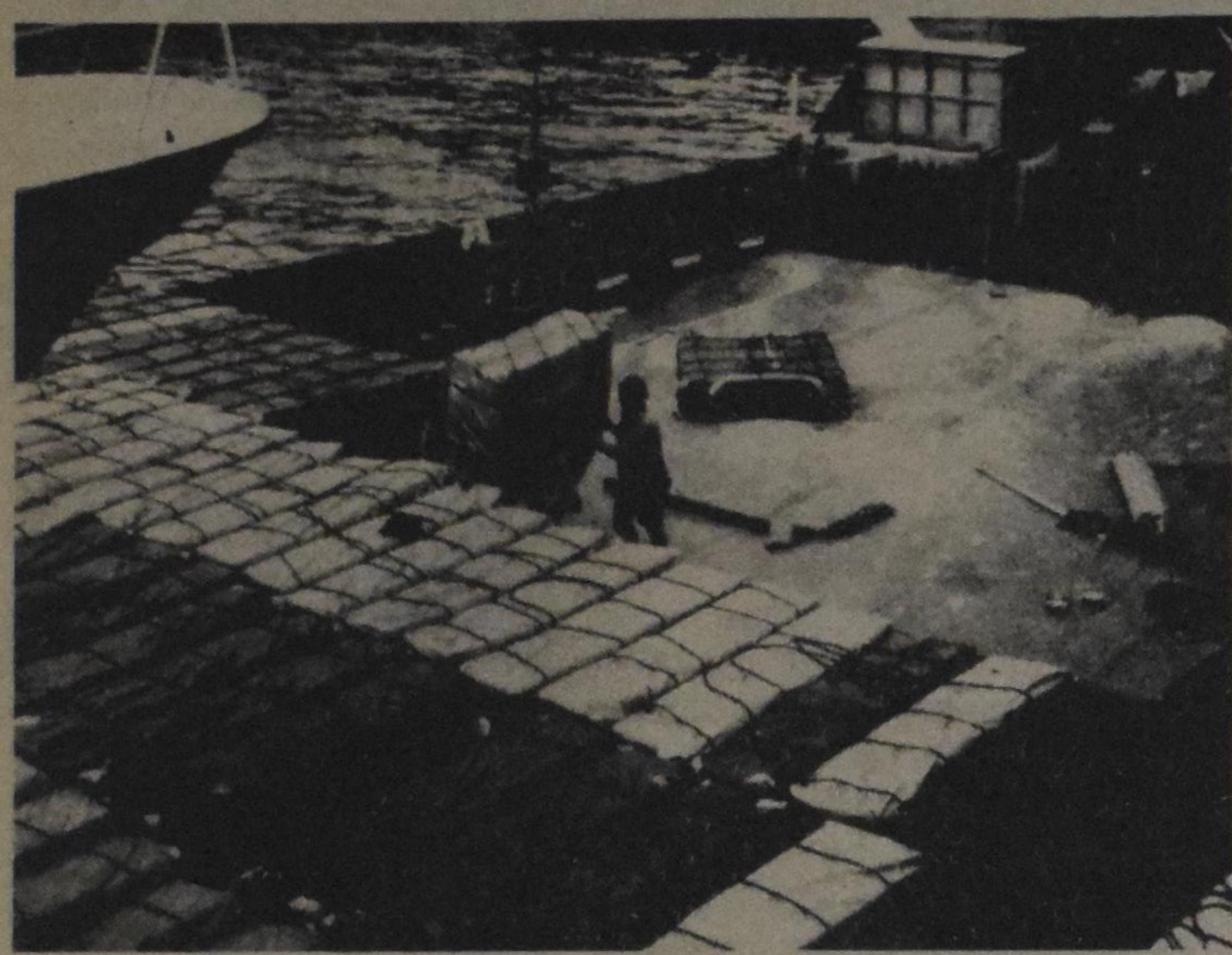
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## Een miljoen bijbels naar China



Project Pearl sloep met Bijbels in haven van Hong Kong. Time foto.

„Projekt Parel“ is een antwoord op de vraag van Chinese christenen om de levering van een miljoen bijbels. In december 1979 werd aan de „Kruistochten“-basis in Azie deze vraag gesteld. Na een periode van beraad werd in februari 1980 besloten om de bijbels voor het eind van 1981 gratis aan de Chinese christenen af te leveren. „Kruistochten“ is een deel van „De Open Deur“ een Nederlands

stichting voor Bijbelverspreiding, en geleid door Anne van der Blij, de Brother Andrew in het boek „God's Smuggler“.

Het werd al snel duidelijk dat met de gebruikelijke methoden om bijbels naar China te brengen, nooit „Projekt Parel“ binnen de afgelopen tijd kon worden voltooid. Daarom werd in het grootste geheim gewerkt aan een methode om al de bijbels in een keer in

China af te leveren.

Op 18 juni 1981 heeft deze operatie plaatsgevonden. Het was een heldere avond en volle maan. Het 20-man tellende Kruistochten-team nadert de kust van Zuid-China op de afgesproken plaats en tijd; de zee was spiegelglad, terwijl de tijd van de tornado's al was begonnen. Op het anders zo stille strand zouden 5.000 Chinezen verzameld zijn om een zo snel mogelijk transport te verzekeren.

Het Kruistochten-team was totaal verrast toen bleek dat in plaats van 5.000, 20.000 mensen wachten op bijbels. Toen het nieuws van de grote zending werd bekend gemaakt onder betrouwbare christenen was de blijdschap zo groot dat vele duizenden over soms grote afstanden naar de afgesproken plek toekwamen.

Het team had slechts enkele uren nodig om de één miljoen bijbels uit te laden. De bijbels waren verpakt in 11.136 dozen. Iedere doos bevatte 90 bijbels. In totaal bestond de lading uit een miljoen, tweeduizend, tweehonderdvierig bijbels (1.002.240). Al deze bijbels bereikten veilig de

Vervolg op pag. 14

## PERSOVERZICHT

- Temidden van een epidemie van faillissementen vergaderden in Ottawa de provinciale premiers met Trudeau over de repatriatie van de grondwet. Onverwachts, zoals een kleuter ineens de mazelen kan krijgen, openen zich mogelijkheden voor samenwerking. Het gebeurde toen Trudeau zich bereid verklaarde om de clausule over menselijke rechten te onderwerpen aan een volksstemming als de premiers het er samen niet over eens zouden kunnen worden. Zelfs Levesque was het daar mee eens. Jammer genoeg kan ik niet wachten op het uiteindelijke resultaat van de samensprekingen, en we zullen het dus maar de volgende week over hebben.

- Het immigratie beleid van onze regering toont een definitieve voorkeur voor blanke immigranten. Het aantal immigranten dat de volgende drie jaar uit Europa zal worden toegelaten nam sterk toe terwijl het aantal vergunningen voor immigranten van gekleurde huid zal worden gehalveerd.

- De Rooms-Katholieke bisschoppen van Canada die in Montreal vergaderden hebben zich in klare taal uitgesproken tegen de Amerikaanse plannen om de neutronen bom te fabriceren. De sterke anti-kernbewapeningsbeweging uit Europa begint over te waaien naar dit gedeelte van de wereld. Verleden zaterdag was er hier in Toronto een grote demonstratie tegen kernbewapening die duizenden mensen op de been bracht. De Russen zijn er natuurlijk als de kippen bij om hun goedkeuring uit te spreken. President Brezhnev ging zo ver dat hij West Duitsland verzekerde dat in geval van kernoorlog dat land zou worden ontzien als zij van bewapening zouden afzien. Dat vertroebelt de wateren aanzienlijk.

- Koning Hoessein van Jordanië werd in Washington getrakteerd in een poging om hem te betrekken in mogelijkheden voor vrede in het Midden-Oosten. Het plan van Saoedi-Arabië dat onafhankelijkheid voor de Palestijnen behelsde werd intussen in Tel Aviv heftig bekritiseerd.

- Het grote nieuws uit Engeland is dat de Prinses van Wales in blije verwachting is. Dat verandert natuurlijk geen ziel aan de economische moeilijkheden van dat land, maar het zal toch wel als een opkikkertje fungeren.

- De Russische onderzeeboot die strandde vlak voor de Zweedse kust werd door sleepboten weer in dieper water getrokken, maar de Zweedsen laten het ding niet maar zo gaan. Er zal eerst een uitleg moeten komen voor dat geval. Iedereen weet natuurlijk wel wat daar gebeurde, maar de Zweedsen willen het de Russen niet te makkelijk maken. Iedereen spionneert natuurlijk en met de spion-satellieten die om de aarde zweven kan de Russische regering zonder twijfel zien of ik het gras in mijn achtertuin wel gemaaid heb. Er zijn weinig geheimen meer in deze wereld.

- In Polen is sprake van toenadering tussen de regering en Solidariteit. De kerk speelde een bemiddelende rol. In verband met de schaarste van levensmiddelen en brandstoffen daar wordt er wel gevreesd voor meer onrust gedurende de komende winter.

- Intussen hebben we hier ten huize Tuyl op een stralende herfstdag het heuglijke feit herdacht dat we een-en-dertig jaar geleden in het huwelijk traden. Het feit werd gevierd met een wandeling langs het strand, een flesje champagne bij het feestelijk avondeten, en het ophalen van een hoop herinneringen. Wat me ieder jaar weer onder de neus gewreven wordt is het feit dat toen ik eindelijk een-en-dertig jaar geleden 's ochtends om vier uur met mijn bruid voor de deur van onze nieuwe verblijfplaats stond, ik de sleutel kwijt was. Die nalatigheid is me tot nu toe steeds bij gebleven. Drie dingen ben ik steeds kwijt: mijn bril, mijn sleutel en mijn pen, en één keer stond ik ergens op een preekstoel en bemerkte tot mijn schrik dat ik mijn preek kwijt was. Hoe dat affiep is weer een heel ander verhaal.

Carl D. Tuyl

## De Grote Verzoendag

De Grote Verzoendag is een merkwaardige dag in het leven van het volk Israel. Het is een dag door Jahweh zelf ingesteld om het volk Israel er van te doordringen dat het een koninkrijk van priesters moet zijn en... een heilig volk! In Leviticus 19:2 krijgt Mozes de opdracht om tegen de Israëlieten te zeggen: Heilig zult gij zijn, want ik, de Here uw God ben heilig.

Reeds in Exodus 30 waar het gaat over het reukofferaltaar leest u in vers 10: Aäron zal met het bloed van het zondoffer der verzoening eenmaal per jaar op zijn hoornen verzoening doen; eenmaal per jaar zal hij er verzoening doen voor uw geslachten; allerheiligst is het voor de Here. (Wat een dwaasheid van sommige theologen om dan te beweren dat de grote verzoendag pas na de ballingschap door de priesters was uitgedacht en ingesteld. Dat komt natuurlijk omdat ze het goddelijk gezag van de boeken van Mozes ontkennen).

De verzoendag was een dag der heilige, en het moest duidelijk uitkomen dat het gehele volk onheilig was, en ook alles waarmee het in aanraking kwam onheiligde, maar dat de Here zelf alleen de Heilige was! Dat was de Grote Verzoendag! Het gehele volk stond op die dag, van de hogepriester af tot de geringste van het volk toe, als onheilig voor de Here. En zelfs de tempel des Heren moest geheiligd worden. In Leviticus 16 vindt u een uitvoerige beschrijving van de Grote Verzoendag, en dan valt het op dat de hogepriester tweemaal in eenvoud voor de Here bij het verzoendeksel dat op de ark lag moet verschijnen. Met bloed! Eerst voor zichzelf en voor zijn gezin en voor de priesters. En dan - zelf verzoend met God - voor het volk. Bloed moet gesprengeld worden. Eerst van een stier, en daarna van een bok.

Er was nog een andere bok, waarop symbolisch al de zonden van het volk geladen werden en die dan door een man naar de woestijn gebracht werd. Met bloed werd verzoening gedaan voor de priesters en voor het volk, en voor de tabernakel, en ook door het wegzendende van de met zonden beladen bok werd de volkomen verzoening van de zonden voor Israel afgebeeld. Na de zondoffers van stier en bok, na het wegzendende van de scapegoat, de zondebok, werd nog een brandoffert ter verzoening gebracht, een ram voor de priesters, en een ram voor het volk. In de Mozaïsche Wet worden de zondoffers altijd vergezeld van brandoffers. Het is duidelijk dat bloed de enige basis is voor de verzoening van de zonden. Want de ziel van het vlees is in het bloed en ik heb het voor u op het altaar gegeven om verzoening over uw zielen te doen, want het bloed bewerkt verzoening.'

Moses moet uitdrukkelijk bepalen dat deze grote verzoendag een blijvende inzetting was. 'Een eeuwige inzetting!' De Israëlieten moesten zich veroontmoedigen, generlei werk doen, zomin de geboren Israëliet als de vreemdeling die in uw midden vertoeft! Want op deze dag, zo zei de Here, zal over u verzoening gedaan worden, om u te reinigen; van al uw zonden zult gij gereinigd worden voor het aangezicht des Heren. Het zal u een volkomen sabbat zijn, en gij zult u veroontmoedigen, het is een altoosdurende inzetting!

De vraag kan worden gesteld: hebben de Israëlieten nu werkelijk gedacht dat al die uiterlijke plechtigheden de verzoening echt zouden bewerkten? Blijkbaar hebben de Israëlieten, heel verkeerd, dit in de loop der jaren zo opgevat. Men wijst daarvoor op Jesaja 58, waarin we blijkbaar een rede hebben van Jesaja die hij uitgesproken heeft op een Grote Verzoendag bij het begin van een jubeljaar. Allerlei uiterlijke bepalingen over het vasten b.v. werden wel onderhouden maar het tot uitdrukking brengen op de Verzoendag van een jubeljaar als een jaar der bevrijding, die door de Here geëist werd liet men na.

Jesaja wijst daarop: het voornaamste van de wet, de liefde werd niet gevonden. Daarom was de Here zat van de brandoffers, het reukwerk was Hem een gruwel. En Jesaja is er op uit om het volk 'van de buitenzijde naar de binnenzijde te leiden'. Het komt op het hart aan. Een nieuw hart brengt ook nieuw leven met zich mee.

Van de verzoendag op zichzelf gaat geen verzoende kracht uit. En het is jammer dat de Grote Verzoendag met al zijn ceremonies gedegradeerd is. 'Schier alles ziet op het uiterlijke.' Men vergeet bovenal dat de Here een Hogepriester heeft beschikt, die eens voor altijd in het ware heiligdom van God is binnengegaan met het bloed der verzoening en een eeuwige verlossing heeft verworven. Van die vervulling van de Grote Verzoendag wil het Joodse volk als volk nog niets weten.

J. VanHarmelen

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## Bijbels naar China

Vervolg van pag. 13  
Chinese christenen.

Het team getuigde: „We hebben Gods aanwezigheid ervaren. Als een beschermende muur was Hij rondom ons. Zelfs patrouille vaartuigen van de Chinese Marine zijn vlakbij ons geweest en hebben ons niet opgemerkt, dit gebeurde vele malen. De Chinese christenen die ons opwachten vertelden ons dat ze duidelijk engeelen hadden gezien op de plaats waar later de overdracht van de lading zou plaatsvinden“.

Vier uur na het vertrek van het Kruistochten -team, arriveerden Chinese soldaten. Ze waren gealarmeerd door de grote hoeveelheid mensen in het gebied. In de verwarring die volgde na de aankomst van de soldaten gebeurde er erg veel. Sommige dozen werden door de soldaten in zee gegooid. Maar de meeste van deze dozen werden later door christen-vissers uit de zee opgepikt en in boten en op vlotten naar veilige plaatsen gebracht.

Broeder Anne van der Bijl had later nog contact met een Chinese christen die hem vertelde dat hij de volgende dag op het dak van een huis bijbels had zien liggen die in de zon werden gedroogd.

De soldaten probeerden ook volle dozen te verbranden, maar de stevig verpakte bijbels vatten geen vlam.

Veel christenen werden gearresteerd en geslagen. Andere christenen maakten van de verwarring gebruik door veel dozen naar een veilige schuilplaats te brengen.

Andere bijbels werden ontdekt bij wegversperringen die snel door de autoriteiten waren opgezet. De christenen keken wanhopig toe toen soldaten petroleum over de dozen gopten en probeerden om ze aan te steken. Sommige dozen brandden, maar velen werden weggegrist door de christenen. Maar het overgrote deel, ongeveer 80%, van de bijbels was al ver verwijderd toen de soldaten arriveerden. Dankzij de nachtelijke duisternis en de verwarring konden de militairen niet voorkomen dat ongeveer 20.000 christenen met 11.000 dozen vol bijbels op weg waren.

De volgende dag vernamen de provinciale autoriteiten het nieuws van de bijbelleverantie van de plaatselijke autoriteiten, die niet wisten hoe ze de situatie moesten aanpak-

ken. De provinciale autoriteiten schoven op hun beurt het probleem door naar de regering in Peking.

Ongeveer terzelfder tijd kwamen enkele Projekt-Parel bijbels in handen van de dichtstbijzijnde kerk van de „Drie-zelf-beweging“ (de door de regering gecontroleerde kerk). Deze christenen organiseerden een dankdienst om God te danken voor de onverwachte ontvangst van bijbels. Maar hun blijdschap was van korte duur. Kort daarop kwamen er regeringsfunctionarissen van Peking en een religieuze delegatie uit Nanking, waar het hoofdkwartier van de Drie-zelf-beweging was gevestigd, naar het gebied.

Allereerst werden de bijbels in beslag genomen die de bovengenoemde kerk had ontvangen. Ze werden voor de ogen van de christenen vernietigd. De religieuze leiders zeiden dat deze bijbels „vergiff“ waren en dat ze moesten worden vernietigd. De christenen die kort tevoren zich hadden verheugd, huilden nu om het verlies van hun bijbel.

Enkele dappere christenen lieten een bijbel zien die vorig jaar met toestemming van de Chinese autoriteiten was gedrukt en daarnaast toonden zij een Projekt Parel -bijbel. „Kijk“, zeiden ze, „U zegt dat deze bijbel „vergiff“ is en dat die andere bijbel volledig acceptabel is omdat u hem drukte. Maar lees nu eens, ze zijn precies hetzelfde“. Gevangen in hun eigen val, gaven de functionarissen tenslotte toe dat de Projekt Parel bijbels wel acceptabel waren.

De daarop volgende dagen werd in de huizen van honderden christenen gezocht naar Projekt Parel -bijbels. Vele christenen werden geslagen en gevangen genomen. Van een familie werden twintig christenen gearresteerd voor het in bezit hebben van veel bijbels. Drie van deze christen-

enen werden zo zwaar mishandeld dat ze niet meer in staat waren om op te staan. Inmiddels hebben wij vernomen dat alle gevangen genomen christenen weer in vrijheid zijn.

Boven alle tegenslagen staat de heilige toewijding van de Chinese christenen. Zij hebben de risico's onderzocht en waren bereid om de prijs te betalen. Inmiddels hebben Kruistochten -medewerkers in China de situatie onderzocht. Hen werd verteld dat de gevolgen van Projekt Parel nu al merkbaar zijn: honderden Chinezen zijn in de afgelopen weken tot geloof gekomen als een direct gevolg van de bijbels.

Rev. Dennis Mulder en Mr. John Van der Boom van de Wereld Bijbelvereniging en de Canadese Bijbelvereniging onderzoeken de rapporten van de Open Deur. Hun organisaties zijn het ook die bijbels naar China verschenen. De Wereld Bijbelvereniging heeft al 600.000 bijbels en bijbelgedeelten in China gebracht door middel van koeriers die de bijbels in koffers afleveren. De operatie is geheel wettig. Het ontvangt in het geheel niet de persreclame die was gegeven aan het Project Pearl.

Mr. Vander Boom blijft benadrukken dat de Three-Self beweging in China de druk van bijbels wil regelen want het is een organisatie die in handen is van de regering. Kranten en veel Canadese kerkbladen zijn het eens met de leiders van de Three-Self Church wat betreft het feit dat de Chinese leiders zouden moeten besluiten om zelf bijbels te drukken en te verspreiden. De Canadese en Wereld Bijbelverenigingen stellen dat er een grote behoefte is aan bijbels in China en dat het beheer van de regering alleen maar een manier is om de bijbels uit handen van de Christenen te houden.

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## BIRTHS

**KUIPERS:** With thanksgiving to God, John and Cory are pleased to announce the safe arrival of their second child, PAMELA JOY, a little sister for Charleen. She was born Monday, October 19, 1981, weighing 6 lbs. 13 oz. She is another grandchild for Mr. and Mrs. Martin Kuipers and Mr. and Mrs. Wobbe Bylsma.  
R.R.#4, Goderich, ON N7A 3Y1

**UYESUGI:** With great joy and thanks to God, who has made all things well, we wish to announce the birth of KIRSTEN ANNA, 6 lbs. 13 oz., on July 3, 1981. Little sister for Janine and Danice. Happy parents: Steve and Margarethe (nee Bos).  
Box #3405, Smithers, BC V0J 2N0

**VAN NOORD:** "See! I will not forget you. I have carved you on the palm of my hand" (Isaiah 49:15). Grateful to the Lord, we are happy to announce the birth of our daughter and sister, TANYA JOY. Born Sunday, October 18, 1981. Case and Pauline Van Noord (nee Antonides)  
Ruth Ann, Debra, Anita, Christine, Edward, Mark.  
R.R.#3, Ingersoll, ON N5C 3J6

**WESTRA:** We thank God for the safe arrival of our firstborn son, IAN CHRISTIAN LUGTIGHEID, on October 23, 1981, weighing 7 lbs. 9 oz. He is another grandchild for Leo and Tina Batterink, Hamilton and Jean Westra, Aylmer.  
Philip and Annette Westra, 141 Hillendale Ave., Kingston, ON K7M 1S6

**WIKKERINK:** With thankfulness to God, the giver and creator of life, we, Gerald and Anneke joyfully announce the birth of our first child, TRACEY ERIKA, born October 9, 1981, weighing 7 lbs. 11 1/2 oz. Tracey is the 16th grandchild of Mr. and Mrs. D.J. Nyland, La Glace, AB and 22nd grandchild for Mr. and Mrs. J.W. Wikkerink, Cobble Hill, BC  
R.R.#4, 6676 Bell McKinnon Rd., Duncan, BC V9L 3W8

## MARRIAGES

**AHO-POSTUMA:** Mrs. Bridget Aho and Mr. and Mrs. Bindert Postuma share in the joy of their children, PATRICIA and BENJAMIN who hope to exchange marriage vows and begin their new life together. The ceremony will take place, the Lord willing, on November 21, 1981 in the First Chr. Ref. Church of Thunder Bay with Rev. Ralph Fluit officiating.  
Future address: 409 White Park Rd., R.R.#11, Thunder Bay, ON P7B 5E2

**LEEST-COLYN:** Mr. and Mrs. Bob Leest of Cookstown and Mr. and Mrs. Colyn of Alliston, are pleased to announce the forthcoming marriage of their children, MARJA and WALTER. The ceremony will take place, the Lord willing, on Saturday, December 5, at 4:00 p.m. in the Alliston Chr. Ref. Church. Rev. Ken Vis officiating.  
Future address: R.R.#2, Cookstown, ON

## MARRIAGES

**VYN-SINGOR:** Mr. and Mrs. Jack Vyn are pleased to announce the forthcoming marriage of their daughter ANNETTE to RIC, son of Mr. and Mrs. Herman Singor. The ceremony will take place on Saturday, November 14, 1981 at 4:00 p.m. in the Grace Chr. Ref. Church of Chatham, ON. Rev. J. Tenenhaus officiating.  
Future address: 104 Flamingo Rd., Apt. #5, Blenheim, ON

## ANNIVERSARIES

Fruitland 1956 November 21  
"Unless the Lord builds the house, the builders work in vain" (Psalm 127:1). With joy and thankfulness to our God, we are happy to announce the 25th Wedding Anniversary of our parents,

**JOHN and BEP BATENBURG** (nee Vogel)

We thank the Lord for giving our parents 25 years together, and pray that God will continue to bless them in the years ahead.

Richard  
Ann  
David  
Elizabeth  
Mary  
To celebrate this event, open house will be held at their home on November 21, starting at 7:00 p.m. Home address: Thirty Rd., R.R.#2, Beamsville, ON L0R 1B0

1941 November 16  
How we thank the Lord for his many blessings, that we, God willing, may celebrate the 40th Wedding Anniversary of our dear parents and grandparents, on November 16, 1981.

**HENK and JANNY (Jane) BUNINGA** (nee Booy)

"For great is the Lord and greatly to be praised" (Psalm 96:4). May they each day experience the continued blessing of the Lord as they live for him and serve him. Love from all your children:  
Joan Bergshoeff; Rick, Kathy, Wanda-Lynn — Bobcaygeon Neil Bergshoeff; Tim — Calgary Rita & Brian Lise; Joy, Jan, Julie — Bradford

Tina & Peter Huijzena; Willy, Jody, Benjamin — Gormley Irene — Toronto  
Open house, November 21, from 2 - 5 p.m., at home in Bobcaygeon. Home address: R.R.#2, Little Bob Lane, Bobcaygeon, ON K0M 1A0

1931 Dirksland Georgetown On November 24, 1981, the Lord willing, we will celebrate with our parents and grandparents,

**LEENDERT and WILLEMJE BYDEVAATE** (nee Goedegebuure)

their 50th Wedding Anniversary. Great is thy faithfulness.

Their children and grandchildren:  
Chris & Rita Bydevaate; Leonard, Audrey, Jeffrey — Georgetown Cor & Joyce Bydevaate; Roze, Penny, James, John — Georgetown

John & Joan Bydevaate; Anne, Tony — Meadowvale Nelly & Dick Scherlinga; Shelly, Debby, Kevin — Windsor

Clary & Gary Van Der Byl; David, Danny — Georgetown  
Open house on November 21, 1981, from 7 to 9 p.m. at the Chr. Ref. Church, Georgetown.

Home address: 30 John St., Georgetown, ON

## Nation wide advertising

An ad in C.C. goes a long way!

## ANNIVERSARIES

1951 November 17  
With praise and thanksgiving to the Lord, we are happy to announce the 30th Wedding Anniversary of our parents,

**ANDREW and ELIZABETH DIELEMAN** (nee Dekraker)

We thank the Lord for giving our parents 30 years of marriage and our prayer is that he will continue to bless them in the years to come. Congratulations from your children and grandchildren:

Adrian & Ruth Dieleman; David — Blyth, ON

Bob & Marilyn Dieleman — Woodstock, ON

Jim & Diane Dieleman; Jacqueline — Aylmer, ON

Joanne Dieleman & John Schaap (fiancee) — Vancouver, BC

Ria Dieleman — London, ON

Home address: R.R.#4, Aylmer, ON

1956 November 24  
We are very happy and thankful to the Lord that he has cared for and kept,

**SID and CLARA KOOISTRA** (nee Koopmans)

and their children and grandchildren during the past 25 years, and that he enabled them "to bring up their God-given children in the fear of the Lord." We pray that the Lord will continue to bless them with many more years together.

With love and congratulations from:

Parents:  
Mr. & Mrs. H. Kooistra — Drachten, Fr.

Brothers:  
Rinze & Boukje Kooistra — Drachten, Fr.

Jim & Alice Kooistra — Williamsburg, ON

and all their nieces and nephews.

Home address: R.R.#2, Newmarket, ON

Springdale 1956 November 24  
Holland Marsh 1981

With thankfulness to the Lord, we rejoice with our parents,

**SIDNEY and CLARA KOOISTRA** (nee Koopmans)

on the occasion of their 25th Wedding Anniversary. We pray that the Lord will continue to bless and keep them for many more years.

Henry & Lauretta Kooistra; Ryan — Bradford, ON

Harry & Grace Weening; Cheryl — Bradford, ON

Ed & Cindy Kooistra; Mandy — Grand Rapids, MI

Teresa — Grand Rapids, MI

Marilyn — at home

Richard — at home

Open house to be held Friday, November 28, 1981, D.V., at the Senior Citizens Centre, Holland Marsh, ON from 8:00 - 10:00 p.m.

Home address: R.R.#2, Newmarket, ON L3Y 4V9

Nijveen (Dr.) 1956 November 15  
St. Thomas, ON 1981

With joy and thankfulness to our Lord, we are delighted to announce the 25th Wedding Anniversary of our parents and grandparents,

**HERMAN and JANE OEGEMA** (nee Strikker)

May they continue to experience God's nearness in love, health and happiness for many years to come.

With love and congratulations:

Marg & John; Jennifer

Lucy & Fred; Janina, Gregory

Bernie

Evelyn

Home address: 85 Lawton St., St. Thomas, ON N5R 1X1

## ANNIVERSARIES

1931 Barneveld November 26  
Lethbridge 1981

With thankful hearts for all the blessings during all these years, we hope to celebrate our 50th Wedding Anniversary with our children, grandchildren and great-grandchildren.

**DICK and AGNES DE KLERK** (nee Blom)

May the Lord give us the grace to accept every day with a thankful heart, out of his hand, to the glory of his name, and to the enjoyment of us all.

Ina & Bob Span — Coalhurst, AB  
Annie & Pete Wolters — Keswick, NB

Rita & Doug Jones — Calgary, AB

Ellie & Henry Vanderberg — Calgary, AB

Wilhelmin & Henry Konynenbelt — Nobleford, AB

Jannie de Klerk — Burnaby, BC

Arie & Martha de Klerk — Calgary, AB

Dick & Carolyn de Klerk — Leduc, AB

Jack & Jeanie de Klerk — Toronto, ON

Corrie & Frank Blenke — Leduc, AB

40 grandchildren and 10 great-grandchildren.

Open house November 26, 1981, in the basement of the Chr. Ref. Church, Lethbridge.

Home address: 2013-28 St. S., Lethbridge, ON K9J 2C8

## ANNIVERSARIES

Assem, Dr. 1941 November 19  
Peterborough, ON 1981

"O praise the Lord, all ye nations, praise him all ye people. For his merciful kindness is great toward us" (Psalm 117).

We praise God for the many rich blessings bestowed during the 40 year marriage of our parents and grandparents,

**ARENDE and TINA JONKERS** (nee Reiber)

Congratulations and a wish for God's continued care and blessing from your family:

Bill & Gertie Jonkers; Angela, Cathy, Andrew, Tracy — Indian River, ON

Theo & Ann Hiemstra; Terry, Chris, Wendy — Aylmer, ON

Ralph & Tina Daling; Dawn, Steven, Lori — Scotsburn, NS

Open house to be held November 21, 1981 at Cephas Chr. Ref. Church, Peterborough, 7:30 p.m. - 10:00 p.m. Best wishes only.

Home address: 529 Romaine St., Peterborough, ON K9J 2C8

1946 November 21 1981

With joy and thankfulness to our Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

**RALPH and JENNY NUMAN** (nee Lamsma)

It is our prayer that the Lord will continue to bless them in the years to come.

Jim & Gina Numana; Angela, Chris, Terry, David, Renee, Jessica — Troy, ON

Ide & Bert Piel; Jayson, Tammie, Josh, Matthew — Ripley, ON

John & Ruth Numana; Denise, Debbie, Steven, Michael — Ripley, ON

Mary & Bill Piel; Dave, Kevin, James — Ripley, ON

Teena & Kim Willoughby; Mark — London, ON

Open house to be held on Saturday, November 21, 1981 from 1:30 to 4:30 p.m. at home.

Home address: R.R.#4, Ripley, ON

1936 November 18 1981

"The eternal God is your refuge and underneath are his everlasting arms" (Deut. 33:27a).

With great joy and thankfulness, we are proud to announce the 45th Wedding Anniversary, D.V., on November 18, 1981, of our parents, grandparents and great-grandparents,

**GEORGE J. and ALETTA A. WYNIA** (nee Van der Moeren)

We thank the Lord for giving us our parents, and pray that he may grant them many more healthy and happy years together.

Love and congratulations from your family:

Susan & Henk Holtvluwer; Bert (Helene:



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# A new look for C.C. will sweep every issue beginning December.

\* Guest editor for the month. Our year-long search for a full time editor has ended. We have decided to appoint **12** leading men and women to write concentrated editorials over the next 12 months.

\* Editor Keith Knight will devote more time to special, thematic issues and has lined up a host of qualified men and women across Canada and the United States to contribute to these special issues.

\* C.C. is developing a network of reporters across Canada, people qualified in journalism or writing to cover news events of a significant nature for our readership.

\* You will see an improved children's section, new columnists dealing with agriculture, Christian education, business, politics, art. We will continue our commitment to provide you with book reviews and related news in the literary field.

\* You will see more photographs to capture in camera that which is hard to describe in words.

*It all starts with our December 4 Christmas Issue.*

Watch us change. Help us grow.

# EVENTS

## Ignorance, Insensitivity are 'marriage destroyers'

GLORIETA, NM (EP)—Ignorance, insensitivity and boredom are the three greatest destroyers of marriage relationships, Lavonn Brown told 104 couples attending the Fall Festival of Marriage. Brown, pastor of First Baptist Church of Norman, OK, told participants that people are too often concerned about finding the right person when they should emphasize "being the right person." All marriages, he said, have problems, but the difference between a good marriage and a bad one is how the partners solve their problems.

Brown, addressing the conference sponsored by the family ministry department of the Southern Baptist Sunday School Board, added that husbands and wives should create in their homes "an atmosphere where God can be easily found by every member of the household."

To parents, Brown said, "I believe our earliest faith is an inherited faith. Children believe in God because they are

## More Koreans become Muslims

BERLIN (EP)—In the age of the oil shortage it is not just in India where many people suddenly become Muslim, but rather even in a traditionally Buddhist nation like Korea.

Although there were only 7,000 adherents of Islam in this Far Eastern country after the first oil crisis in 1973, the number has now risen to 20,000—almost three times as many. According to Korean press reports Islam first came to the nation in 1955: two Turkish imams who saw to the spiritual needs of Turkish units during the Korean War (1950-1953) converted the first Koreans to the faith of the Prophet. Today there are in the capital Seoul alone some five hundred Muslims who regularly visit the local mosque.

## Carrot Cake

1 1/2 cups oil  
1/2 cup honey  
1/4 cup molasses  
3 eggs  
3 cups whole wheat pastry flour  
1 tsp. soda  
1 tsp. each cinnamon and nutmeg  
1/2 tsp. cloves, ground  
2 cups grated, peeled carrots  
1 10-ounce can crushed, unsweetened pineapple and juice  
1 1/2 cups unsweetened coconut flakes  
1 cup walnuts, chopped  
1 cup raisins

Cream together oil, honey, molasses and eggs. Add flour, soda, cinnamon, nutmeg, cloves, carrots, pineapple, pineapple juice, and coconut and mix well. Stir in raisins and walnuts. Pour into a greased bundt pan or two 9" cake pans. Bake in 325 degree oven for 50 minutes. Yield: 1 bundt or 9" cake.

around people who believe in God. In your homes you need to create an atmosphere where people can be themselves and feel good about who they are.

Help the members of your family to know that they are created in the image of God and then assure them of their worth and value."

The  
**H.D.C.H. Band**  
presents

## KNIGHTS OF MUSIC

Wednesday, November 25, 1981  
8:00 p.m.

TICKETS: \$1.25 each  
\$3.00 per family

In the H.D.C.H. Auditorium  
Tickets available at the door.

Celebrating our 25th Anniversary

## FREE! Just off the press,

# Perspective

Newsletter of the Association for the Advancement of Christian Scholarship Vol. 13 No. 3 Sept./Oct. 1981

25th ANNIVERSARY ISSUE

"The AACs knows that in the continuing present crisis of our world it must bring home to the hearts and minds of this student generation the claim which the revelation of God in Jesus Christ makes upon the whole scientific and scholarly enterprise... The carrying on of this mission is what drives us on; it involves... the reformatory character of our work."

From PLACE AND TASK OF AN INSTITUTE OF REFORMED SCIENTIFIC STUDY, Toronto, 1965

Special 25th Anniversary issue

Historical reflections by Bert Witvoet

Where is the AACs today?

Expectations for the future

How others see us letters from public figures

Quotations from AACs founders

Write for your free copy, be informed!



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## CALENDAR of EVENTS

### Ontario

Nov. 14      20th Anniversary Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Metropolitan United Church on Bond Street in Toronto at 8 p.m. Organist Mr. Andre Knevel.  
Nov. 14      Fryske joun. November 14 yn Jarvis. De joun 7:30 ure yn de Jarvis Dis. Chr. Skoalle.  
Nov. 19      Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.  
Nov. 21      Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.  
Nov. 21      Fall Harvest Bazaar of the Stratford-District Chr. School at the Kiwanis Community Centre, Lakeside Dr., Stratford. 10 A.M.  
Nov. 21      Fruitland John Knox Memorial Chr. School will hold its annual bazaar on Saturday, Nov. 21, from 10 a.m. to 7 p.m. (at the school). Auction will start at 7 p.m.  
Nov. 21      Organ recital on the Kral Wilhelm organ in the Grace Chr. Ref. Church of Scarborough by Henry Hageman.  
Nov. 26      Annual Convention of the Christian Farmers Federation of Western Canada. Theme: Technology in Agriculture. To be held at the Lacombe Memorial Centre, Lacombe, AB. Beginning at 8:30 a.m. Banquet at 8:00 p.m. Dr. Russell Savage, speaker.  
Nov. 27      Curriculum Development Centre Annual Meeting. Dr. Gordon Spikman will speak on the topic "Schools and Society". Time 8:00 p.m. Location: Toronto District Christian High School, 7900 Kipling Ave., Woodbridge, ON.  
Dec. 9      Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.  
Dec. 20      Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.  
Dec. 19      20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Rehoboth Christian Reformed Church on Scugog St. in Bowmanville at 8 o'clock. Organist Mr. Andre Knevel.  
Dec. 23      20th annual Christmas Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Willowdale United Church on Kenneth Ave. (behind the Nortown Shopping Centre) at 8 p.m. Organist Mr. Andre Knevel.

**AACS Hostess Suppers**

- Nov. 12: Red Deer/Lacombe: contact Mrs. Betty Weening (885-4396)
- Nov. 13: Edmonton: contact Rev. A. Venema (484-2569)
- Nov. 14: Calgary: contact Mr. Henk Verhoeff (242-3761)
- Nov. 17: Regina: contact Rev. H. Kuperus (522-6979)
- Nov. 16: Winnipeg: contact Dr. R. Postuma (668-7498)
- Nov. 18: Thunder Bay: contact Mr. Herb Bax (345-7785)
- Nov. 21: Bowmanville: contact Mr. John Hull (623-1335)
- Nov. 20: Ottawa: contact Mrs. Alice Proper (445-3219)
- Nov. 19: Trenton/Belleville: contact Mr. Bert Hielema (478-6837)
- Nov. 21: Brockville: contact Mr. Gary Endhoven (659-2488)
- Nov. 14: Sarnia: contact Mrs. Karen DeWaal (542-6347)
- Nov. 21: London/Strathroy: contact Mr. Henry Brouwer (455-6447)
- Nov. 21: Chatham: contact Mr. Kees Vreugdenhil (352-2836)
- Nov. 13: Forest/Exeter: contact Mrs. Diana Dreise (873-2424)
- Nov. 11: Woodstock: contact Mrs. Cheri Buitier (469-3582)
- Nov. 19: Burlington/Waterdown: contact Mr. Bill VanderKruk (689-6984)
- Nov. 27: St. Catharines: contact Mrs. Bep Koole (562-5771)
- Nov. 28: Brampton: contact Mrs. Hermina Dykxhoorn (791-0906)
- Nov. 27: Owen Sound: contact Mr. John VanderPloeg (376-8344)
- Nov. 27: Georgetown: contact Mr. S. Adema Sr. (877-3352)
- Nov. 27: Barrie: contact Mrs. Barb Duiker (726-0745)
- Bowmanville/Oshawa: contact Mr. John Hull (623-1335)
- Belleville: contact Mr. Bert Hielema (478-6837)

Harry Houtman plans to be in the following areas for free personal visits:

- November 4, 5 — Orangeville, Owen Sound
- November 17-21 — Kingston, Brockville, Ottawa, etc.

**BACK TO GOD HOUR RALLIES**

- Nov. 1: London/St. Thomas, with Rev. W. Boonstra.
- Nov. 6, 7, 8: Wingham/Guelph, with Rev. J. Vreeman.
- Dec. 11, 12, 13: Chatham/Sarnia, with Rev. J. Vreeman.

## NEXT ISSUE

Dated

Mailed

Deadline for  
classified ads

Deadline for  
other advertising

Fri. Nov. 13

Wed. Nov. 11

Fri. Nov. 6-10a.m.  
Fri. Nov. 13-10a.m.  
Fri. Nov. 20-10a.m.

Fri. Nov. 20

Wed. Nov. 18

Fri. Nov. 11-noon

Fri. Nov. 27

Wed. Nov. 25

Fri. Nov. 4-noon  
Wed. Nov. 11-noon  
Wed. Nov. 18-noon

# Books

## Liturgies for your Christmas Celebrations

### "The Story of Salvation,"

by Mrs. Ineke Parlevliet

This Liturgy is set up as a play in the form of a dialogue between a "Stranger" and "Watchmen." It calls for 7 people to read the different parts, while the audience participates in singing various hymns and carols.

**Price: \$0.35 (minimum order 10 copies).**

### , 'n Adventslied,"

by Rev. J. Van Harmelen  
(in the Dutch language)

Using Isaiah 25:7-9, Rev. Van Harmelen meditates on the singing of the Jews, while looking for the Messiah to come. Beautiful songs and poems enrich this program.

**Price: \$0.35 (minimum order 10 copies)**

TO ORDER: State clearly which Liturgy you need and the number of copies; enclose your cheque!

SEND TO: Canadian Federation of Christian Reformed Women,  
P.O. Box 335, Grimsby, Ontario L3M 4H8

## Biography/History

### The Reformation story

**A Man Called Martin Luther** by Kathleen Benson; Concordia Publishing House, Nashville, TN; hc, 128 pp. Reviewed by Vincent Marquis, Russell, ON

This biography of Luther is written with the juvenile reader in mind. The language and style are appropriate for ages 10-15. Nevertheless, adults who know little or nothing of Luther's life could significantly benefit from the book as a basic introduction to Luther and the German Reformation.

The book begins with Luther's childhood and describes his home life, particularly his relationship with his father and its influence

on both his schooling and his early concept of God. There is considerable interesting detail about late fifteenth and early sixteenth century schools.

Luther's life as an Augustinian monk is well-outlined, especially his striving to find "a gracious God" and an assurance of salvation. Luther's relationship with his superior, Staupitz, and his great influence on Luther's career, is also part of the account.

The reformer's great discovery of salvation by faith and the subsequent early days of the Reformation are handled clearly. Benson makes it clear that Luther's original purpose, to which he adhered till his death, was not to split the Christian church, but

to reform it from within if possible, without compromising the fundamental truths of which he was convinced.

Benson shows that in his later years, Luther became somewhat embittered because the Reformation had, in his view, gotten out of control. He, in turn, lost much popularity because of his conduct during the Peasant War and in subsequent disputes, but he maintained respect as the founder of what became known, to his dismay, as "Lutheranism." His real happiness in his last years, was in setting an example of what the church should be, especially in loving and caring for his wife and children.

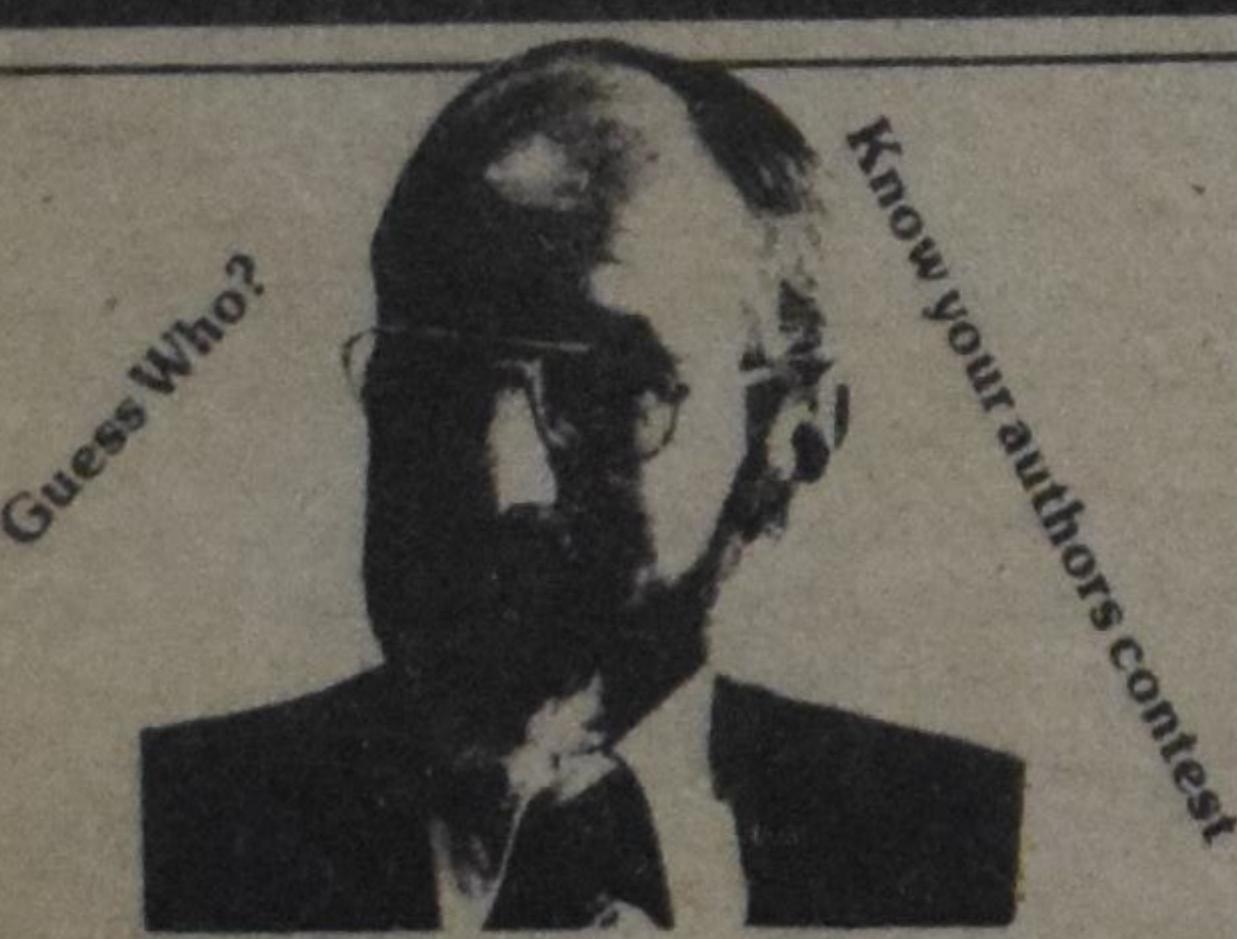
This book is fairly well balanced and well suited to its intended audience. It is clearly and simply written, augmented with considerable interesting detail. Its perspective is Lutheran, and it is aimed at young Lutherans with the intent of inspiring in them an appreciation for the roots of their faith. However, Christian young people in general could enjoy and profit from reading it.

## GUIDE TO GOOD BOOKS

No. 10

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, Ont. — No. 11 will be Nov. 27

CLIP  
AND  
SAVE



We have selected 12 authors who can influence your life and that of your family for the better. Who are they? Save these "Guides" so you can compete for the 41 prizes, totalling \$500.00 worth of books in January. (Ask for "Guides" you miss.)

WRITE OR PHONE FOR SPECIAL "GUESS WHO CONTEST" ENTRY FORM NOW.

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<input type="checkbox"/> Same in softcover	\$8.25
<input type="checkbox"/> <b>Crossroads</b> (Carolyn E. Phillips) A remarkable story of a very special young lady—she'll laugh at her antics and cry with her through disappointments	\$9.50
<input type="checkbox"/> <b>Beyond the Clouds</b> (Chip Ricks) On Nov. 30, 1976 Connie Engle became the first woman jet pilot in the U.S. Airforce. This is her inspiring story	\$8.25
<input type="checkbox"/> <b>The Siberian Seven</b> (John Pollock) The KGB tried to suppress their witness—but not even the iron curtain could (and can!) smother their story	\$11.95
<input type="checkbox"/> <b>Whatever Happened to the Human Race</b> (Francis Schaeffer with C. E. Koop M.D.) Exposing our rapid, yet subtle loss of human rights	\$17.85
<input type="checkbox"/> <b>A Plan for Action</b> (spiral bound action handbook for above book by Schaeffer-Koop)	\$7.60
<input type="checkbox"/> <b>How Should We Then Live</b> (Francis Schaeffer) The rise and decline of western thought and culture. Illustrated	\$20.20
<input type="checkbox"/> Study Guide for Above	\$5.05
<input type="checkbox"/> <b>Affliction</b> (Edith Schaeffer) A compassionate Christian look at understanding the reality of pain and suffering in our lives	\$6.95

### Quick Service Order Form

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<input type="checkbox"/> <b>The NIV Complete Concordance</b> The complete English Concordance to the New International Version	\$23.95
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<input type="checkbox"/> <b>Unstilled Voices</b> (James and Marti Hefley) A look back at the Auca massacre and the lives it touched and changed	\$11.45
<input type="checkbox"/> <b>Just Between God and Me</b> A daily devotional book for young men	\$9.50
<input type="checkbox"/> Same as above for young women	\$9.50
<input type="checkbox"/> <b>Olympia</b> (Elgin Groseclose) With the unbeatable resources of painstaking research and unusual understanding of the human spirit, the author weaves a tender love story against the glory and corruption of the Byzantine empire	\$10.95

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#### High quality imitation leather:

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<input type="checkbox"/> Brown	\$22.95

Any book advertised or recommended in this or any issue of C.C. may be ordered from the Family Christian Bookstore, Burlington.

### by John White Beautiful softcover books

<input type="checkbox"/> <b>The Cost of Commitment</b>	\$5.65
<input type="checkbox"/> <b>Daring to Draw Near</b> (people in prayer)	\$4.95
<input type="checkbox"/> <b>Eros Defiled</b> (The Christian and sexual sin)	\$5.65
<input type="checkbox"/> <b>The Fight</b> (a practical handbook to Christian living)	\$5.65
<input type="checkbox"/> <b>The Golden Cow</b> (Materialism in the 20th century church)	\$4.35
<input type="checkbox"/> <b>Parents in Pain</b> (A book of comfort and help, highly recommended by counselors)	\$6.25
<input type="checkbox"/> Group study guide for above	\$2.45
<input type="checkbox"/> <b>The Tower of Geburah</b> (A children's fantasy, in the style of the Narnia books)	\$6.95
<input type="checkbox"/> <b>The Iron Sceptre</b>	\$9.45

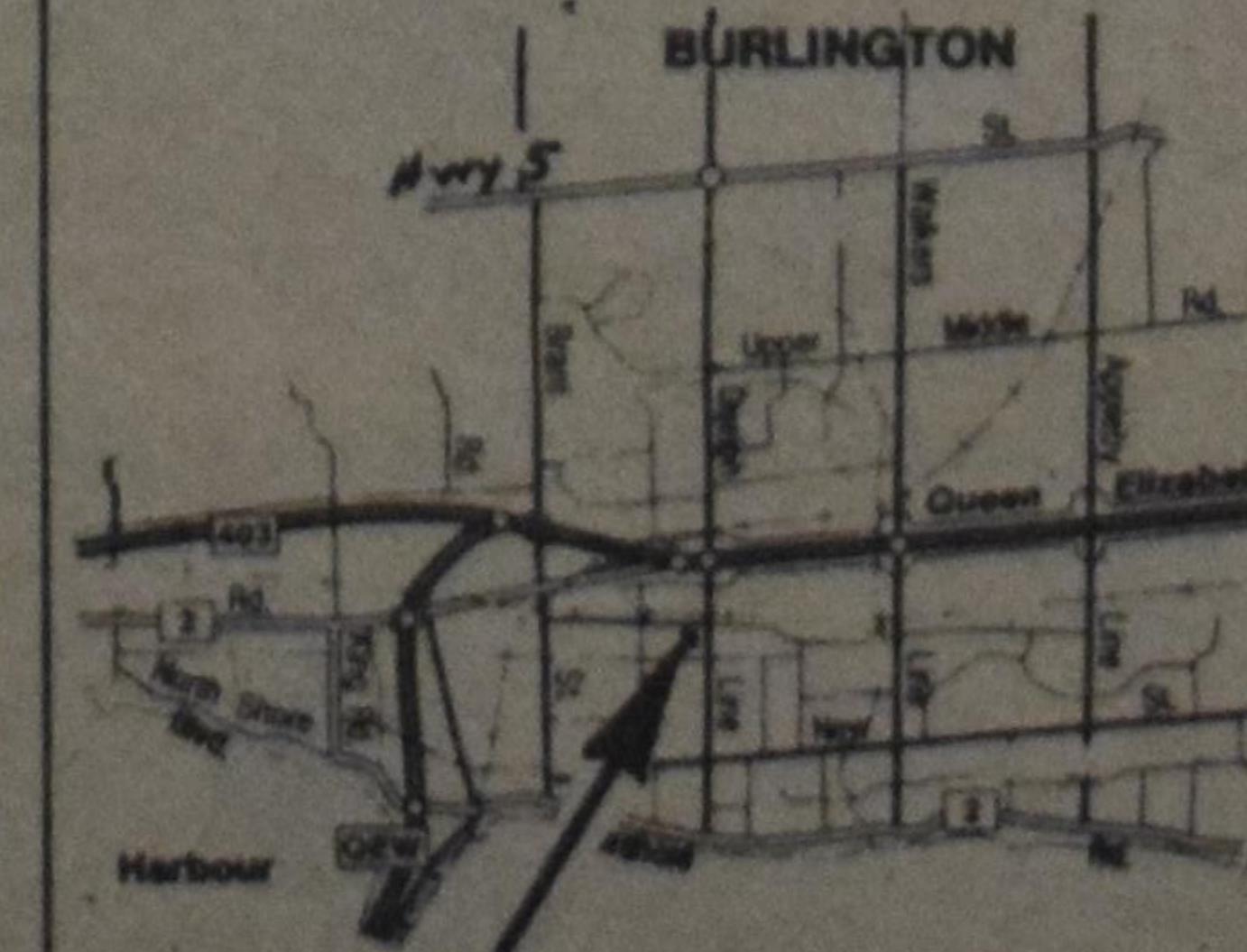
### by James Dobson

<input type="checkbox"/> <b>Straight Talk to Men and Their Wives</b>	\$12.10
<input type="checkbox"/> <b>Hide and Seek</b> (How to build self-esteem in your child)	\$11.45
<input type="checkbox"/> <b>The Strong-willed Child</b> (birth through adolescence)	\$11.95

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## Government

### Inside the RCMP

**Men in the Shadows: The RCMP Security Service** by John Sawatsky; pb, Doubleday, Toronto, ON, 1980; pb, 302 pp. Reviewed by Ben Vandendijke, St. Catharines, ON

The recent report by the MacDonald Commission on the RCMP is tough reading, especially to anyone not familiar with the organization of the RCMP. Yet the subject of MacDonald's investigation, RCMP illegal acts, is important to our collective future.

Mr. Sawatsky writes in a journalist's story-telling style and describes in some detail the development of the RCMP's Security Service.

What makes this book readable is its anecdotal style. If you are interested in a precise description of the RCMP or a study of the principles of the RCMP you will not find it. By depending on stories of what the RCMP has done, Sawatsky's journalistic style can have a free hand. He relishes the details that answer the 5 w's in any news story (Who, When, Where, What, Why). One chapter after another details operations the RCMP has undertaken. That is informative and certainly interesting reading (though at times tedious in its repetition).

There is little analysis of the RCMP's security service that goes beyond the surface. Perhaps the author never intended to write such a book. As an introduction to the RCMP's security work it is an interesting and highly descriptive book. As a book that can answer many deeper questions on security in a democracy it fails short.

The MacDonald Commission has raised a lot of questions. **Men in the Shadows** helps us understand what the RCMP is. Now Mr. Sawatsky should write a sequel probing some of these questions.

This winter, curl up in your easy chair with a copy of C.C.